THE TARJUMĀN AL-QUR'ĀN



VOLUME ONE

SURAT-UL-FATIHA

Maulana Abul Kalam Azad

Edited and renered into English by

Syed Abdul Latif

THE TARJUMĀN AL-QUR'ĀN

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Tarjumān al-Qur'ān

by

MAWLANA ABUL KALAM AZAD

EDITED AND
RENDERED INTO ENGLISH BY

DR. SYED ABDUL LATIF

VOLUME ONE

SŪRAT-UL-FĀTIHĀ

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Nizamuddin Ahmed, IAS (Rtd)
Chairman,
Dr. Syed Abdul Latif's
Trust for Quranic & other
Cultural Studies.

Hyderabad,
D/ Jan. 1, 1981.

FOREWORD TO THE TRANSLATION

THE name of Mawlana Abul Kalam Azad will be written indelibly across the pages of Indian history as one of those great stalwarts who struggled to win freedom for India. That is the reward of patriotism and of sacrifices made under its compulsive demands. But his name will be equally remembered by posterity as a fighter in the cause of man's intellectual emancipation as well, fighting hard against the intellectual and religious obscurantism which had held mankind under its grip for ages together, particularly the mind of his co-religionists, the Muslims of India, and those who inhabited the huge belt which stretched itself along the Central and Western Asia and North Africa right up to the shores of the Atlantic on the one hand, and in its offshoot to the South-East covering in its onward march into the Pacific, the Malaya peninsula and Indonesia, — a form of obscurantism which had expressed itself in a rigid adherence to medievalism in thought and action styled *Taqlīd* or unthinking allegiance to mere tradition. This struggle in its deeper reaches was at first a struggle against his own self, his very upbringing, a veritable *Jehad,* so to say, against his own personality as built up by medievalism in religion to which he was heir.

The manner in which Mawlana Azad endeavoured to free his mind from the clutches of his medieval past may be noticed in the pages of the *Al-Hilāl* and the *Al-Balāgh,* two weekly journals in Urdu which he himself edited oft and on between 1912 and 1930, and above all in the pages of his monumental work in Urdu, *The Tarjumān al-Qur'ān* or the interpretation of the *Qur'ān,* the first volume of which was issued in 1930, and the second in 1936. How hard was the struggle in his own soul to rise above his own self to seek fresh avenues of approach to the sources of his Faith, the *Qur'ān* and the example of the Prophet, may be gleaned from the agonised statement which he makes in the preface to his work.

The Tarjumān al-Qur'ān is recognised on all hands as Mawlana's *magnum opus.* Therein he has tried to give to the Qur'ānic word the interpretation which it was originally meant to bear, or as

was understood by the followers of the Prophet in his own lifetime. It is in the form of an explanatory translation of the Qur'ānic text supported, wherever necessary, by foot-notes and comments. The work, as it came out, attracted the serious attention of scholars both in India and abroad, so much so, that when it was revised by him while he was in Ahmednagar Jail and the second edition of it issued, I suggested to him the need for an English version of his great work, a suggestion which he readily appreciated. In fact, when he came out of jail in 1946, several scholars, one after another, tried their hand at it, but the result did not satisfy him. The translators themselves had to admit that the work was not easy to translate. The idea had therefore to lie in abeyance. Indeed, Mawlana Azad had well-nigh given up the hope of ever seeing his work in an English translation.

It was when Mawlana and I had the opportunity to read that remarkable work, *The Mind Al-Qur'ān Builds*, written by Dr. Syed Abdul Latif, the distinguished scholar of Hyderabad, that we felt that here was a scholar who could rise equal to the occasion and fulfil the wish not only of my own self but also of Mawlana Azad. Dr. Latif was personally known to us for several years as Professor of English at the Osmania University, and a keen student of Islamic thought. When I approached him in this regard, he at first felt hesitant to undertake the task. But when it was brought home to him that his personal talents demanded of him to enter upon the task as a matter of duty to the world of intellect, he yielded. He had, however, long talks with Mawlana in regard to the manner of presentation. Mawlana Azad had, as I know, set great store by his commentary of the opening chapter of the *Qur'ān* wherein he had surveyed its entire ideology. Indeed he regarded his achievement as a distinct landmark in the field of Islamic thought. He was anxious to see at least this part of his commentary on the *Qur'ān* — the *Sūrat-ul-Fātihā* — rendered into English. So, when Dr. Latif finished its translation, I found Mawlana Azad immensely delighted and even overjoyed at the result. May it be noted that Mawlana was a very hard man to deal with in the matter of literary expression.

At this stage, a thought came to Mawlana that before issuing the finished translation of the opening part of his Commentary

which was a serious production, a resumé of the views advanced therein might be issued by way of introduction to his great Commentary. This was also prepared by Dr. Latif, and received high encomiums from Mawlana. It was sent to the press a few weeks before the tragedy of his death in February 1958 and came out of it a couple of months thereafter under the title, "Basic Concepts of the Quran" in the series of publications issued by the Academy of Islamic Studies, Hyderabad, of which Dr. Latif was himself President.

Mawlana Azad had made a special request to Dr. Latif to pursue his task and complete the translation of the rest of the *Tarjumān* which covered the first eighteen parts of the *Qur'ān*. But this undertaking was somewhat of a different nature. It was not a translation of a running commentary in the language of Mawlana, as in the commentary of the opening chapter of the *Qur'ān*, which forms the subject of the present volume. On the other hand, it was to be a literal translation, verse by verse, of the original Arabic text of the *Qur'ān* fitted into his explanation and commentary. The task on the face of it was arduous, and called for the display of consummate skill in its execution. Nearly a half of this additional work has been done by now and the rest will be completed in due course, and the entire translation issued in a series in continuation of the present volume.

By rendering into English *The Tarjumān al-Qur'ān* of Mawlana Abul Kalam Azad, Dr. Syed Abdul Latif has rendered a great service to the cause of the Qur'ānic interpretation. His work will also be regarded as a lasting memorial to Mawlana Abul Kalam Azad, the great savant of India, whose presence in our midst is so sorely missed at this hour.

In conclusion, as chairman of the Committee formed to organise preparation and publication of the *Tarjumān al-Qur'ān* in its English translation I have to express thanks for the valuable help rendered to me by Professor Humayun Kabir, Minister for Scientific Research and Cultural Affairs, Shri M. R. Shervani of Allahabad, Shri Husainbhoy Laljee of Bombay, Shri Nazir Husain of Madras, Hakim Abdul Hamid of Delhi and Shri Mirza Mohammed Begg.

New Delhi SYED MAHMUD

PREFACE TO THE TRANSLATION

Since about the middle of the 19th century, numerous attempts have been made by Muslim scholars to interpret the *Qur'ān* to the modern world. By far the largest output of literature produced in this connection, whether in the form of commentaries, critiques or articles in periodicals, has been in Urdu, English and Arabic. But whatever the medium of expression employed, the net result is still far from satisfactory. The modernists have tried mostly to square the Qur'ānic meaning with the thought-content of the culture of Europe, even as some of the commentators of the early centuries of *Islam* had tried, under the influence of the Greek literature translated into Arabic, to square it with the philosophic speculations of Greece. Only spasmodically or in flashes have stray corners of the Qur'ānic message been exposed to view in its reality. At any rate, no sustained effort was made by them to let the *Qur'ān* speak for itself. Warmed up by the efforts of the modernists, the orthodox *Ulama* too have no doubt tried of late to appear modern in their approach to the *Qur'ān*. But the dead-weight of the medieval obscurantism which has for ages clung to the Muslim religious thought has proved too heavy for them to throw off. It was only as late as 1930, a ray of hope was furnished by the appearance of the first volume of *The Tarjumān al-Qur'ān* of Mawlana Abul Kalam Azad, of which the Commentary of the *Sūrat-ul-Fātihā* forms the opening section, wherein a serious attempt was made to restore to the Qur'ānic word the meaning that it was originally meant to bear.

The most characteristic feature of the *Qur'ān*, it may be stated, is its method of presentation. It is simple and direct. It does not employ any artifice, nor display any conventional poses. Its appeal is to the elemental feeling and imagination of man, and to his daily experiences of life. It presents, so to say, a heart to heart talk between God and man. Such is the method adopted by the *Qur'ān*, a method common to all revealed scriptures. But this method, important as it was, was rarely the subject of regular study in any Muslim seminar or seat of learning in the past. *Fadhakkir-bil-Qur'ān* — "Explain the Qur'ān in the manner of the *Qur'ān*" [1]

(*Q* : 50 : 45) was the directive furnished by the *Qur'ān* itself. But the directive, except in the early days of *Islam*, never was seriously followed in the course of history. The tragedy of the *Qur'ān* is that no sooner had the first generation of believers passed away, even before the first century of the *Hijrā* was over, the influence of Greek thought closed round the Muslim mind. The simplicity of the original approach to the *Qur'ān* in consequence gave way to dialectical disquisition, so much so, that the commentaries of the *Qur'ān* which now came to be written by Muslim scholars invested the Qur'ānic word, as Mawlana Azad explains at length in his preface to the first edition of *The Tarjumān al-Qur'ān*, with a meaning which it was not meant to bear.

The *Qur'ān*, be it remembered, was not a planned production. It was delivered piece-meal during the course of some twenty-three years of the Prophet's mission. Those who first responded to its call and successfully implemented its directions were the persons whose interpretation of the Qur'ānic word should naturally have been regarded as standard interpretation. But the commentators of the *Qur'ān* who came after them side-tracked their interpretation, and began to read new meanings into it. The tendency came to be ever on the increase as new races came to embrace *Islam* bringing with them the memories of their former faiths. The result was the rise of a bewildering variety of views concerning the teaching of the *Qur'ān*. The plain meaning of the plain word gradually went out of fashion, and the allegorical or figurative element in the *Qur'ān* came to bear either a literal sense or a sense alien to the very spirit of the Qur'ānic ideology. "The impact," as I have observed elsewhere, "was partly pagan in character reflected in the anthropomorphic touches imparted to the concept of Divinity and its attributes, and partly mystic in significance as inspired essentially by Neo-Platonism and manifested chiefly in the *'Ajamī* or non-Arab attempt to read esoteric meaning into what was basically exoteric or mundane in the *Qur'ān*".*

To make matters worse, with the close of the 4th century of the *Hijrā*, the intellectual movement stimulated so far by foreign influences, received a set-back. The pendulum swung to the other

* *The Mind Al-Qur'ān Builds*, The Academy of Islamic Studies, Hyderabad, India.

end. A reaction set in, and limits were fixed for everything in every sphere of life and thought. This is not the place to go into the history of this development or of the forces which brought about it. Suffice it to say that from this time onward, a period began of what is called *Taqlīd* or of referring everything to the limits thus set. Commentaries of the *Qur'ān* no doubt were produced from time to time under the new order. But they were mostly imitative in character. The imitation, as Mawlana Azad observes in his preface referred to above, was very often in favour of the abstruse, fantastic, and out of the ordinary. Few cared to explain the simplicity of the *Qur'ān* and its directness. Religion, if it was to bear that name, was expected to be something mysterious. That was the conception which came into vogue, a conception which among the orthodox persists even till this day. The commentaries of Baiḍāwi and Jalālāin and others of this category still hold the field. It is this heritage of confusion, the legacy of the past, that Mawlana Abul Kalam Azad tried to counter in his writings, particularly in his commentary of the *Sūrat-ul-Fātihā* which was intended to serve as an introduction to the study of the *Qur'ān*.

Mawlana Azad occupies an established place in the field of Islamic learning. Although his life was set against a political background, it was as a scholar that he always attracted the primary attention of learned circles both at home and abroad. His exposition of the Qur'ānic thought has taken diverse forms, mostly of articles contributed to the two weekly journals in Urdu which he himself edited, viz., *Al-Hilāl* and *Al-Balāgh*. Of his major works, *The Tarjumān al-Qur'ān* is regarded on all hands as his main contribution to Islamic learning — a monumental work planned to be issued in three volumes. Two of these were published in his lifetime. The third could not be published.* His original plan was to prepare side

* I reproduce here a passage from an article of mine entitled, "An Unfinished Masterpiece" contributed to *Mawlana Abul Kalam — A Memorial Volume* edited by Prof. Humayun Kabir, Minister, Scientific Research and Cultural Affairs, Government of India.

"The two (volumes of *The Tarjumān al-Qur'ān*) were revised in the Ahmednagar Fort Jail and republished in 1945. But the third and the last volume in the series could not be issued in the lifetime of the Mawlana. Not that the matter for this volume had not been written. It had been, as stated in the passage just quoted above. Evidently, the official pre-occupations of

by side two companion volumes to this great work of his, one entitled *Tafsīr-al-Bayān* affording a detailed commentary of the *Qur'ān*, the other entitled *Muqaddima*, to serve as prolegomena to *The Tarjumān al-Qur'ān*. The circumstances of his life did not allow him the time that he needed to execute the two projects. But he did one thing to fulfil his purpose, though on a restricted scale. While issuing the second edition of the two volumes of his *Tarjumān al-Qur'ān* from the Ahmednagar Fort Jail, he introduced new elements in his commentary of the opening chapter of the *Qur'ān*, the *Sūrat-ul-Fātihā*, and added fresh notes under the other chapters of the *Qur'ān* covered by the two volumes of *The Tarjumān al-Qur'ān*. These additional notes embody some of the main ideas which he had intended to expatiate on in his *Tafsīr-ul-Bayān*, whereas the revised commentary of the *Sūrat-ul-Fātihā* serves the purpose of his unexecuted *Muqaddima* or prolegomena to *The Tarjumān al-Qur'ān*. It is this commentary which in its English translation forms the subject of presentation in this volume.

The *Sūrat-ul-Fātihā* is styled *Fātihatul-Kitāb* or the Opening of the Book. It is also called *'Umm-ul-Qur'ān* (Core of the *Qur'ān*), *Al-Kāfiā* (The Sufficient), *Al-Kanz* (Treasure House), and *Asāsul-*

Mawlana as Education Minister of India did not allow him the time to read his manuscript over again and prepare it for the press. Some months ago, his private secretary, Prof. M. Ajmal Khan, who had nearly despaired of its publication, asked me whether I would put in a word to Mawlana to see if the manuscript could be obtained for publication. Accordingly, one day, I raised the subject before him in the presence of the secretary, and suggested to him that if he had no time to look into the details of publication himself, the work might be handed to me, so that I might prepare it for the press in collaboration with his secretary, and seek his guidance on any matter connected with the work only when absolutely necessary. Mawlana agreed to the proposition. But two days after, he said to me : 'I have searched for the manuscript. It is not to be found here (4, King Edward Road, New Delhi). My fear is that it might be lying in one of my trunks brought from the Ahmednagar Fort Jail. The trunks are in Calcutta.' The sad event of 22 February, 1958 has decreed that any further search for his manuscript is not to be made by Mawlana himself. The task is now to be discharged by others. It is for the learned bodies, like the Sahitya Academy, who have expressed their wish to publish Mawlana's works in proper form, to seek out this manuscript on the strength of the clue afforded here. If that were obtained and published, it would mark the completion of Mawlana's labours in the field of *Qur'ānic* learning."

Qur'ān (Basis of the *Qur'ān*) one and all emphasising its all-embracing or inclusive character. As the Mawlana observes, this chapter of but seven brief verses concentrates within its ambit the thought-content of the entire *Qur'ān*. Should a person read nothing but this from out of the *Qur'ān*, says he, and catch its meaning, he would have understood all the essentials of the Faith which form the subject of detailed consideration by the *Qur'ān*. Further, when it is borne in mind that the form given to this chapter is one of invocation and that it is to be an integral part of a Muslim's daily prayer, the fact is reinforced that a deep purpose underlies this provision of a concentrated version of the *Qur'ān* clenched to the full form of it. The purpose clearly is to make available to every one an easily intelligible but epitomized version of the *Qur'ān* such as might freely be recited in his daily prayers, and bring to mind the spiritual ideology which should actuate his every day thought and activity.

The ideology of the *Qur'ān*, which instills the spirit of humanism into man and protects him from every form of exclusivism is summed up in its directive, "Believe and act righteously". That indeed was the message of all prophets in all ages, and the way of salvation. Belief in God and work in consonance with that belief constitute the central theme of the *Qur'ān*. It being so, it was appropriate that the *Sūrat-ul-Fātihā* started with an exposition of the view it held of God. This was necessary, because it was in respect of the concept of God that men had differed in the past. So it behoved the *Qur'ān* to make clear what exactly was its position in this behalf. In the very first verse of it, the *Sūrat-ul-Fātihā* asserts that the God of the Qur'ānic vision is not the God of any particular race or group of people, but that He is God of all mankind and of all forms of creation, the visible and the invisible, and one who provides sustenance appropriate to each object and regulates with every tenderness its growth and development. The principle underlying this arrangement, Mawlana Azad styles as *Rubūbiyat* or the attribute of providence implicit in Divinity. This *Rubūbiyat* is not merely a mechanical process, says he. On the other hand, it is a process inspired and directed by the beneficent touch of *Raḥmat* or divine benevolence which provides qualities of self-direction to every object and offers to man, a being gifted with reason and the

sense of discrimination, a further form of guidance styled *revelation* which discloses to him the purposes underlying his existence and the goal towards which he should move of his own free volition. The entire system is conducted on certain definite lines styled *Sunnat Allāh* or the ways of God, working for harmony therein, each line forming a law of life and reflecting one or other of the divine attributes which operate in unison under the binding force of divine graciousness or *Raḥmat.* And it is this unifying quality, one has to imitate or exercise in the display of his talents if he has to fulfil his object in life. That is the way to implement the directive, "Believe and act righteously" — the straight road to peace, both inward and outward or the *Sirāt-al-Mustaqīm,*[3] as the *Sūrat-ul-Fātiḥā* designates it.

The *Sūrat-ul-Fātiḥā* indicates further that death is not the end of life and that it opens out a new life where one has to account for what he has wrought before and which will determine his subsequent forward course in existence. The suggestion is that man should bear in mind that a law of requital or returns is at work in every sphere of life, and that he has but to keep it in view, if he has to avoid the pit-falls of life and live at peace with his own self and at peace with his world of external relations.

The *Sūrat-ul-Fātiḥā* read in its entirety lays its supreme emphasis on the unity of God. That is the belief it aims to inspire in man. In the field of action, it intends that this belief should express itself in the unity of man and therefore calls upon him, in his role as 'vicegerent of God on Earth', to mould mankind into but a single family, 'the family of God', as the Prophet styles it, or to transform them into a fold — to express again in the language of the Prophet — 'a fold every member of which shall be a shepherd unto every other and be accountable for its welfare'. This in brief outline is the ideology of the *Qur'ān* which Mawlana Azad discourses upon in his learned commentary of the *Sūrat-ul-Fātiḥā.*

It is a matter for regret that the entire body of Mawlana's Qur'ānic studies has so far remained out of the reach of the educated classes not conversant with the Urdu language. Had a simultaneous attempt been made from the beginning, even from the days of the first appearance of his *Al-Hilāl,* to transmit the result of his labour in the field of Qur'ānic interpretation at least into English, the

language generally known to the higher intelligentsia in most countries, I dare say, that not only the intellectual re-awakening which is markedly noticeable among the followers of the Faith everywhere might have taken an earlier start, but have gone a long way in promoting a better understanding of *Islam* among the followers of other faiths.

Still, a beginning may yet be made in that direction, and it is with that purpose in view that Mawlana Azad's Commentary of the *Sūrat-ul-Fātihā*, which in fact is an exposition of the Qur'ānic ideology, has been rendered into English for the benefit of the English knowing public, and set forth in the following pages.

When, at the instance of Mawlana Azad, the idea of transferring the contents of the Commentary of the *Sūrat-ul-Fātihā* into English was first suggested to me in 1956 by Dr. Syed Mahmud, then Minister in the Ministry of External Affairs, Government of India, and subsequently discussed with me by Mawlana himself, I felt I was being called upon to undertake a task which was by no means easy to discharge. Still, taking the offer as a call for duty, I yielded, and set about my work, in the course of which I had numerous occasions of consultation with Mawlana. When the rendering was made ready for the press, a wish was expressed by him that a resume of it might first be issued by way of an introduction to it. Even this was prepared and given the title of "The Basic Concepts of the *Qur'ān*". The resume went to the press a few weeks before he passed away, and came out of it, a couple of months after the sad event, to be included in the series of the Academy of Islamic Studies, Hyderabad. The original text of the translation is now issued in this volume.

A word of caution may, however, be given in advance to the prospective reader. The matter of the Commentary, by its very nature, could not have been set in the form of an essay that one might seek therein continuity of thought or uniformity of style. The treatment is necessarily verse by verse calling for piece-meal explanation of lexicographical points, allusions and cross references on the one hand, and for elucidation of issues arising out of the subject under treatment on the other. Still, one may easily detect in Mawlana's presentation of his subject a continuity of interest which lends unity to the entire volume. The drive is to build up

piece-meal, verse by verse, the ideology of the *Qur'ān* such as the *Qur'ān* itself furnishes in a concentrated form in its opening chapter of the *Sūrat-ul-Fātihā.*

Mawlana Azad's style, which is a blending of the ornate into the grand, has a charm of its own for the Urdu reader. It is distinguished by the learned poise with which he invests his verbal artistry, and it is by no means easy to reproduce the effect of the original in any rendering into English, the structural genius of which is not exactly the same as that of the Urdu language. Still, an attempt has been made to transplant into English the manner of his presentation to the extent possible for me.

In so doing, I have taken a little liberty with the original and this with the full concurrence of the author. I have here and there condensed a few passages which were in the form of mere verbal elaboration, and also dropped in my English rendering the numerous verses from the Persian poetry which the author had quoted in the original. The verses which are mostly in the form of couplets do contribute to the charm of his style in Urdu but in their reproduction in the English language, they look like intrusions, and disturb continuity of interest. Indeed, Mawlana Azad's presentation of his theme in his own Urdu prose is so clear and attractive that it hardly needs any extraneous poetic embellishments to prove effective. These verses have, therefore, with the exception of one or two, been discarded from the present volume.

As for the rest, the English version may be regarded as a literal reproduction of the thought-content of the original, paragraph by paragraph, and sentence by sentence, preserving in the process, as far as possible, the flavour of Mawlana Azad's style and the manner of his presentation. In the rendering of the Qur'ānic passages quoted in the body of the Commentary, care has been taken to adhere to the interpretation which he has given to particular terms therein, although these terms have been differently interpreted by other commentators of the *Qur'ān.* Further, nowhere has any opinion which I may hold on any aspect of the subject treated in this volume been allowed to qualify Mawlana's own views thereon. Indeed, the matter of the volume is passing to the press in the exact form in which it came out of his hands after his careful perusal. The task was undertaken and discharged in the spirit of

service to the noble cause which this great work of Mawlana aims to uphold. May his illuminating exposition of the universal purposes of the *Qur'ān* find a home in the minds of the thoughtful, both among its followers and those who profess other faiths, and thereby contribute to the forces working for intercultural amity and peace among mankind!

In conclusion, I take this occasion to express my sense of gratitude to Dr. Syed Mahmud for having suggested to me the idea of rendering Mawlana's work into English and for the sustained kindly interest evinced by him as well as by Prof. Humayun Kabir in the execution of the task undertaken. My thanks are also due to an old pupil and friend of mine who, alas, has now passed away — Dr. Muhammad Rahatullah Khan, M.A., D.Phil. (Leipzig), for long Curator, State Central Library, Hyderabad — for his willing co-operation in checking carefully the references to the various oriental works given in the text of the original, and to all other friends who have assisted me in one form or another, in preparing this work for the press.

Hyderabad, India SYED ABDUL LATIF
12 *April*, 1960

ENGLISH TRANSLATION OF PREFACES TO FIRST AND SECOND EDITIONS

PREFACE TO THE FIRST EDITION OF THE TARJUMĀN AL-QUR'ĀN
1930

In the year 1916 when the announcement was made in the columns of my weekly journal, *Al-Balāgh*, that I proposed to prepare and publish an explanatory Urdu translation of the *Qur'ān*, styled *Tarjumān al-Qur'ān*, and a commentary of it called *Tafsīr-al-Bayān*, I did not have even the slightest misgiving that I was undertaking a task which would lie in abeyance for nearly 15 years, keeping the public in a state of tiresome expectation and giving me an acute sense of painful frustration. Such was the course of events that I had to bear!

EXTERNMENT

Hardly had a few months passed since this announcement, when on the 3rd of March 1916, the Government of Bengal chose to issue, under the Defence of India Ordinance, an order for my immediate externment from Bengal. The order came in so suddenly that I had hardly time to make the necessary arrangement for the continuation of *Al-Balāgh* or for the publication of the projected volumes of *Tarjumān al-Qur'ān* and *Tafsīr-al-Bayān.*

Since already, under this very Defence of India Ordinance, my entry into the provinces of Delhi, the Punjab, United Provinces, and Madras had been banned, the only two provinces where I could betake myself were the provinces of Bihar and Bombay, and I chose Ranchi in Bihar for my place of refuge. The idea was that, as this place was at a convenient distance from Calcutta, I could still pursue my literary activities from there.

When the project was originally conceived in 1915, I had three objectives before me. One was to prepare a translation of the *Qur'ān*, the second was to write a Commentary thereon, and the third was to contribute a prolegomena to the Commentary. The three works, as I thought, were to meet the needs of three distinct sets of people interested in the *Qur'ān* — the Translation, the

needs of the average reader; the Commentary, of those who cared to make a detailed study of the *Qur'ān*; and the Prolegomena, the needs of the advanced scholar.

By the time the announcement was made through *Al-Balāgh* of my proposed publications, five parts of the *Qur'ān* had already been translated, and the Commentary had covered the matter of the *Qur'ān* up to the *Al-'Imrān* or Chapter 3 of the *Qur'ān*, and the Prolegomena had been set in the form of notes. With a view to executing the plan speedily, I had arranged that printing should proceed side by side with the preparation of matter for the press. The hope entertained was that the translation would not only be completed but even published by the end of a year, as also at least the first volume of the Commentary. The days of the week were distributed thus — three for editing the journal, *Al-Balāgh*; two for translating the *Qur'ān*; and two for writing the Commentary.

When I left Calcutta on the 3rd of March 1916, six formes of the Commentary had already been printed and the work of litho-copying of the translation had begun. My endeavour was to see that my printing press should reopen and attend to the printing of at least the Commentary and the translation of the *Qur'ān*. In fact, in the month of June 1916, the necessary arrangement was made to reopen the printing press at Calcutta, and I set myself to preparing my matter for the press.

INTERNMENT

But on the 8th of July 1916, the Government of India suddenly issued an order, this time, of my internment, and thus cut off every hope of my maintaining contact with the outside world.

There now remained for me only one field of activity and that of literary pursuit. The 19 clauses of the Internment Regulation could not touch me in that field. I therefore thought that I should rest content with that. Indeed, although every form of liberty had been snatched from me, I knew that here was a form of liberty which no one could take away from me — the liberty of reading and writing and conserving the result of my thought; and I veritably felt that of all the comforts that life could offer, none had, in fact, been denied to me, and that I could even live my

full life in such a situation. But not three months had passed in this state, when I was called upon again to face a further ordeal.

SEIZURE OF MANUSCRIPTS

When the order of internment was served on me, my residence was searched, and whatever papers that I had with me were seized. These papers included the manuscripts of my translation and Commentary. The manuscripts of the two works probably seemed innocuous. They were returned to me after a couple of weeks. But the Government of India thought that this was a hasty step on the part of the local Government. At the time, the Intelligence Department of the Government of India was under the charge of Sir Charles Cleveland. This gentleman took an inordinate personal interest in this affair. He first went to Calcutta and there took two weeks to conduct his investigations, and then he came down to Ranchi and made a fresh search of my residence, and carried away with him not only the manuscripts of the translation and the Commentary which had been returned by the local Government, but the manuscripts also of every other of my writings and indeed every scrap of printed matter that lay about me.

When this incident took place, the translation of 8 parts of the *Qur'ān* had been finished, and the Commentary had covered the text of the *Qur'ān* up to *Al-Nisā*, or Chapter 4 of the *Qur'ān*. Not a scrap of my writing was left with me. Undeterred by this event, I went on as before and took up the subsequent portion of the *Qur'ān* for translation and finished it by the end of 1918. This, together with the translation of the first 8 parts which were then with the Government of India completed the translation of the entire *Qur'ān*.

I then opened correspondence with the Government of India for the return of my manuscripts. The reply was that neither could they be returned forthwith, nor were the Government in a position to say when they would be returned. Since apparently there was no early hope of their return to me — and one could not say what might happen next — I thought it better to re-translate the first eight parts which had been seized by the Government of India. It was by no means an easy task to write over again what had already been written and lost; it was an ordeal. Still, I faced

it and finished the work. Indeed, I sent for an Urdu type-writer and had more than half of the matter typed by the 27th of December 1919 when the Government chose to set me free.

The obstacles in the way of printing and publishing my writings no doubt were now no longer there. But the country at that hour was preparing itself for a huge political movement of non-cooperation, so much so, that the demand was pressed from all sides for the resuscitation of my old weekly, *Al-Hilāl*. The demand was imperative and I had to yield. Not merely this, I had to throw myself zealously into the activities of the new movement.

Notwithstanding my pre-occupations in politics, a further demand was made on my time, by calling upon me to publish *The Tarjumān al-Qur'ān* also. Since its printing in type was not considered suitable, arrangement was made for its printing in lithograph. The Arabic text was first copied for the press and this was completed in November 1921. The copying of the translation on the lithograph paper was taken up. But hardly had this work begun when the decree of Time was pronounced once again against my plan.

At the close of 1921, the activities connected with the non-cooperation movement had reached their climax making it inevitable for Government to employ all its resources to thwart them. The Government of Bengal was the first to take action. On the 20th of November 1920, it banned all the organizations which, in one form or another, had something to do with the movement. This opened the way eventually to the declaration of the Indian National Congress as an unlawful body, and on the 10th of December 1921, along with my colleagues, I was arrested.

This time my arrest should not have disturbed the work of printing. The manuscript was in a completed form, and I had made every arrangement to carry on the printing of it in my absence. But the event which followed my arrest was distressing. It not only blocked the publication of *The Tarjumān al-Qur'ān* and the Commentary, but cooled down all my enthusiasm for literary work. When the Government realized that it had no data to proceed against me in a court of law, it began to search for possible adverse material. For the third time, my residence and my press were searched. Among those who came to carry out the search, there

was hardly one who could understand Urdu or Arabic or Persian. Whatever they could lay their hands upon — things written in those languages — they thought, should contain something of value to them. They carried away therefore with them all the manuscripts that I had with me. Even the litho-formes were seized and rudely shoved into the heap of manuscripts which they had collected. When 15 months after, I was set free, I applied to the Government for the restoration of my papers. It took a long time to return them. The material reached my hands in a ruined state.

The manuscript papers which the investigation officers had taken possession of were of different sizes and had been put together in separate bundles. Apart from certain complete and incomplete manuscripts, the collection had consisted of a variety of written matter. But when the material was returned to me, it presented the spectacle of a jumbled mass of mere rags.

The trial was agonizing; and yet, I tried to rise equal to the occasion. This was the bitterest cup ever held up to my lips. I drank its contents without the slightest demur. But I cannot deny that its bitterness, I still feel in my throat.

The uproar of political activity and the calmness of literary life could not proceed together. Conciliation between fire and flake of cotton is never possible. I wished to bring the two together. On the one hand, I went on piling up the efforts of my thought, and on the other, invoked incessantly the scorching lightning to touch them. I knew the result. I have therefore no right to complain. If *The Tarjumān al-Qur'ān*, and the Commentary were ever to make their appearance before the public, it was clear that I should start writing them over again. After all that had happened, my spirits were so depressed that, however much I could try, they refused to revive. I felt the wound inflicted by the latest blow too deep to heal in a moment.

What irritated me repeatedly was the depressing thought that a thing which had already been written should be written over again. For an author, this is the most arduous of ordeals. One may easily produce new matter altogether. But it is distressing to re-write even a single page of what had already been written and lost for ever. To revive enthusiasm for intellectual effort once it is smothered by the ruination of one's achievements is by no means

easy. Only those can appraise the agony who themselves have passed through it. When I first read the story of Carlyle, how he sat up to write over again the entire work of his which had been lost during the French Revolution, and how the intellectual world of the time applauded his effort as something extraordinary, I failed to see how it was extraordinary. But when I myself had to go through the same mill, I realized that his effort was not only extraordinary, but something amazing. No greater proof could be adduced to establish the greatness of Carlyle as a man of letters.

For several years, I could not bring myself to recommence. Several times, I did open the bundles which contained the remains of my ruins ; but the moment my eyes rested on them, old memories revived and I had to lay aside the task hardly before I had sketched but a couple of pages.

But I could not turn away altogether from the task which concerned the deepest need of the Muslim mind. The delay in the discharge of this duty grew therefore increasingly embarrassing to me. For, the feeling was creeping on me that if this need was left unattended to by me, one never knew after what lapse of time what arrangement was possible to fulfil it.

The year 1927 was coming to its close. Suddenly there was a rumbling in my long benumbed spirit, and the door to literary activity which, notwithstanding repeated shocks in the past, had refused to open, seemed now suddenly to burst open of its own accord. The work was commenced. For a little while I felt intermittent jerks in my movement. But as I attuned myself to the new situation, my path grew smooth, and a feeling came upon me that the past mishaps of life never had any existence for me. Not merely this, I myself noticed that my pace of writing was never so rapid as now.

The conquest of mind and heart is a wonderful experience. There was a time when hard as one might try, every inclination to write was repressed. But now I felt I was so seized with the urge to write that I realized that I could not control the movement of my pen. The thing went on. Feeling that the Commentary of the *Sūrat-ul-Fātihā* was of primary importance to the interpretation of the *Qur'ān* I gave it my prior attention. Circumstances of life were no doubt depressing. The distempers of a political

career were always there to disturb the tenor of my work. Nevertheless, I persisted on, and on the 20th July 1930, when I was in the District Jail of Meerut, I finished my work.

Lines of Approach to the Subject

While taking up this work, *The Tarjumān al-Qur'ān*, for study one may be disposed to know the lines which I have adopted in the presentation therein of the contents and objective of the *Qur'ān*. Indeed, anticipating such a wish on the part of my readers, I had contemplated to state the lines followed in a brief preface to the volume. But when I set out to deal with the subject, I soon realized that it was not possible to do justice to it within the brief compass of a preface. The issues involved were so many and so complicate that a satisfactory discussion of them would have necessitated a detailed survey of a very wide and intricate background. The idea was therefore given up. Instead, I have attempted here to draw just a passing attention to the difficulties or obstacles which usually clog the way of a satisfactory study of the *Qur'ān* so that the reader may incidentally obtain a rough idea of at least the purposes underlying the attempt made here to present the *Qur'ān* to the world of today.

As for the exposition of the principles followed in the presentation of the Commentary, one will have to await the publication of my prolegomena to the Commentary in the re-writing of which I am at present engaged.

For various reasons into which one may not go here, the exact message of the *Qur'ān* has for centuries been steadily kept out of view; so much so, that a very low standard of approach to it has come into vogue. This is noticeable not merely in the approach to the Qur'ānic content but to almost everything connected with it — its language and idiom, its phrase structure, and its style.

In every age, the author of a work is normally the product of his intellectual environment. It is only those who are gifted with vision and insight who form the exception. When we look back into the history of the commentators of the *Qur'ān* from the earliest centuries of *Islam* right up to the close of the last century, we find that the standard of approach to the meaning of the *Qur'ān*

had steadily deteriorated. This was the result of a gradual decadence in the quality of the Muslim mind itself. When the commentators found that they could not rise to the heights of the Qur'ānic thought, they strove to bring it down to the level of their own mind.

If we are to see the *Qur'ān* in its true light, it will be necessary for us to lift all those veils which have, from age to age, been laid thereon under the stress of influences alien to the spirit of the *Qur'ān*, and then search for the reality about it in its own pages.

Obstacles in the Way of Right Appreciation

These influences are by no means few. They are numerous, and have pervaded every corner of *Islamic* thought. It is not, therefore, easy to set them out on a brief canvas. I have, however, tried in my prolegomena to the Commentary of the *Qur'ān* to sum them up under certain broad heads. The following are the leading aspects which call for consideration :

1. The *Qur'ān* is not bound by any conventionality in its form of presentation or style or in its manner of address or argument, but follows a way of expression such as is germane to the character of its content or is natural to it. It is this distinctive peculiarity observed by all scriptures which distinguishes them from the conventional forms of literary expression employed in learned discussions.

The first generation of people among whom the *Qur'ān* was delivered were not a sophisticated race. Their mind was not cast in any artificial or conventional mould furnished by civilization. It was content to receive a simple thought in its plain simplicity. That was why the Qur'ānic thought, simple as it was, sank easily into their hearts. No one at the time felt it difficult to catch its meaning. The moment the companions of the Prophet heard a verse recited to them, they forthwith caught its significance.

But hardly had the first generation of Muslims passed away when the influence of the Roman and Iranian civilizations began to sweep over the new Arab empire. Translations from the Greek literature gave them new literary tastes and initiated them into the art of dialectics. Zest for novelty and inventiveness in approach

to everything came to be ever on the increase, with the result that the simplicity of the Qur'ānic manner gradually lost its charm for them. Slowly, step by step, a stage was reached when everything Qur'ānic was attempted to be given an artificial mould. Since the Qur'ānic thought could not fit into any such mould, serious complications in thought arose, with every attempt at resolving them ending in more intricate complications.

Whenever distance is assumed from naturalness, and artificiality resorted to, we are disinclined to look at things in their natural simplicity. We cannot visualize beauty or grandeur in its simplicity. Whenever we choose to endow a thing with splendour, we invariably try to fix it in a network of ornamentation. This is what exactly happened with the *Qur'ān*. The dispositions of the first generation of Muslims were not cast in any conventional or artificial moulds. That was why they instantly caught the meaning of the *Qur'ān*. But the generations which followed would not let the *Qur'ān* present itself in its simplicity. Their love for inventiveness or novelty would not allow this. They began to dress everything in the *Qur'ān* in novel costumes ; and since the *Qur'ān* could not fit into such costumes, the effort to force on it things which did not suit it repressed its genius and forced its meaning to assume forms by no means natural to it.

The first period of the Qur'ānic interpretation was that which preceded the codification of Islamic learning. The second began with this codification and has continued, in its different phases, through the succeeding centuries. The second period had hardly opened when the urge to cloak the *Qur'ān* in new garbs took its rise reaching its climax during the heyday of philosophic speculation among Muslims. That was the time when Imam Fakhruddin Razi wrote his Commentary to invest the Qur'ānic word with an absolutely novel import. Had Imam Razi chosen to represent what exactly the *Qur'ān* stood for, at least two-thirds of what he wrote would have been left unwritten.

Be that as it may, one thing stands out clearly, and it is that to the extent the *Qur'ān* is freed from the unnatural moulds into which it is pressed, to that extent will it disclose its own reality. The difficulties which we feel today in appreciating the manner of presentation observed by the *Qur'ān*, or the arrangement of its

parts and verses, or the phraseology employed therein are all due to the inclination inherited from our mediaeval past not to appreciate a simple thing for its simplicity. The *Qur'ān* is so simple to understand and yet we do not feel happy until we evaluate its worth by fanciful standards of our own making, standards so distasteful to the purposes of the *Qur'ān*. That is the picture which today confronts us at every turn.

2. Whenever we care to know what meaning a particular piece of writing bears, we naturally prefer to accept the meaning given to it by those who have had the opportunity of ascertaining it from one who originally published it. The *Qur'ān*, be it remembered, was delivered piece-meal during the course of 23 years. Whatever portion of it was delivered was wraptly listened to by the companions of the Prophet and was repeatedly recited in their prayers; and whatever clarification they needed of anything therein, they obtained it directly from the Prophet himself. Of these companions, some were distinguished for the firm grasp they had of the Qur'ānic meaning, and this is endorsed by the Prophet himself. It should have been in the fitness of things to have given preference to their interpretation over the interpretation of those who came after them and who had not the advantage of close association with the Prophet. It is a matter for regret that those who came after the first generation, chiefly inspired by external influences, began to invent for themselves new and newer forms of approach to the *Qur'ān* and caused the original interpretation of it to fall into disuse. The idea came to be entertained that 'the earlier generation was strong in faith; but the later generation was strong in knowledge', although the earlier generation were reputed to be sound both in heart and mind, in faith, as well as, in knowledge. All the same, the real meaning of the *Qur'ān* was gradually relegated to the limbo of oblivion, and its simple message came to raise, in almost every sphere of life, issues too difficult to solve.

To make matters worse, an unwarranted attitude was assumed which hardened as time went. This led to complications which in their turn necessitated the employment in their support of a variety of methods of argument. And then came into vogue the habit of textual criticism, the writing of foot-notes, and indices.

This again gave rise to further complications in the approach to the meaning of the *Qur'ān*. In certain cases, it laid on layers above layers of veils over it, one thicker than the other.

To understand the situation, take any passage of the *Qur'ān* for illustration. First, look into the interpretation of it which the companions of the Prophet and the first generation of Muslims gave to it. Then turn to the commentaries of those who came after, and compare the two. The earliest commentaries present the Qur'ānic meaning in its natural simplicity, whereas the later commentaries give to it a strange visage by making it the subject of subtle disquisitions.

3. From the very beginning, stories and anecdotes from the lore of new converts to *Islam* steadily received currency in Muslim circles. A great body of them were of Jewish origin, and exerted a powerful influence on the Muslim mind. The early commentators avoided to make use of them. But the anecdotes nevertheless succeeded in forcing themselves into the very texture of the commentaries of the *Qur'ān* written after them.

4. The traditions of the Prophet were usually employed to clarify the meaning of the *Qur'ān*. But the tendency among the later commentators grew apace to refer not so much to the traditions known to the companions of the Prophet, but to those collected indifferently in later times. This created further difficulties in the understanding of the Qur'ānic word.

5. The sad result of all this was that the manner of presentation adopted by the *Qur'ān* was lost in a maze of far-fetched conceits. The strength of the Qur'ānic meaning lies in the manner of its presentation. It is that which lends clarity to its statements and observations, and makes significant the import of its stories and parables, its appeals and admonitions, and its purposes. Once the significance of this manner was missed, the true picture of the *Qur'ān* was lost to sight. In the words of a poet:

> "That very page was blackened
> Whereon had been noted what was desired."

The manner of argument observed by the Prophets was not to assume logical poses and confuse the hearer. They adopted the

parts and verses, or the phraseology employed therein are all due to the inclination inherited from our mediaeval past not to appreciate a simple thing for its simplicity. The *Qur'ān* is so simple to understand and yet we do not feel happy until we evaluate its worth by fanciful standards of our own making, standards so distasteful to the purposes of the *Qur'ān*. That is the picture which today confronts us at every turn.

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natural way of direct appeal, such as might reach every type of mind, and touch every heart. But the commentators, obsessed by the philosophy and logic of Greece could hardly bring themselves to look at reality in its naturalness and appreciate it. They thought that they were honouring their Prophets by turning them into dialecticians. They sought to demonstrate the greatness of the *Qur'ān* by pressing it into the frame-work of Aristotelian logic, hardly realizing that it was never its primary object. The result was that the beauty and attraction of the Qur'ānic method of argument and of demonstrating its truth was lost in a network of dialectical disquisitions. In fact, the truth had already been lost. The tragedy was that our commentators could not achieve even what they aimed at. They simply let the door wide open to doubt and endless speculation. Imam Razi showed the greatest alacrity and ingenuity in promoting this consummation.

6. The trouble did not end here. The application of philosophy to the Qur'ānic thought gave rise to numerous dialectical terms, with the result that the simple words of Arabic came to be invested with new connotations. The subject of the *Qur'ān*, it is obvious, is not the philosophy of the Greeks, nor was the Arabic language at the advent of the *Qur'ān* familiar with its philosophic terms. The words employed in the *Qur'ān* did not originally bear the meaning which was assigned to them in the light of Greek concepts. The transformation led to a variety of speculations ; so much so, that words such as *Khulūd*, *Aḥdiyat*, *Mithliyat*, *Tafṣīl*, *Ḥujjat*, *Burhān* and *Tāwīl* came to bear meanings which the earliest listeners of the *Qur'ān* would never have thought could bear.

7. As a corollary to this attitude, the idea came to the fore that the *Qur'ān* should support and endorse every new discovery in scientific knowledge. An attempt, therefore, was made to read therein an argument in favour of the Ptolemic system even as the present-day dispensers of intelligence who write commentaries of the *Qur'ān* try to interpret it in terms of every new development in the Science of the Cosmos.

8. Every book or every system of teaching has something or other for its central theme ; so much so that everything pertaining to it revolves round it ; and unless this central theme or its primary objective is understood, the significance or anything that

is subsidiary to it is not possible properly to comprehend. The *Qur'ān* has certain fundamental objectives to present. Unless these are appreciated in their proper perspective, nothing pertaining to them is possible to catch aright. When under the circumstances explained above, the essential objectives of the *Qur'ān* were missed, it was but inevitable that everything pertaining to them could not be viewed in proper perspective — the statements of the *Qur'ān*, its teaching, its method of argument and of address, and its remarks and observations. Space does not allow citation of illustrations here. Still, to catch a fleeting glimpse of what has been wrought by our commentators, attention may be drawn to but one or two examples. Take verse 161 of Chapter 3: "It is not meet for a prophet to act dishonestly."[4] And read the far-fetched commentaries thereon. Take another verse which reproduces the Jewish assertion — "The hand of Allah is tied up" (5:64).[5] What a rambling, do we not find in the explanations given thereof in utter disregard of the context in which the verse occurs!

9. A primary condition of proper appreciation of the Qur'ānic meaning is the presence in the commentator of a right taste for literature. But for various reasons this taste steadily grew weaker among our commentators, resulting in inept approaches to the Qur'ānic word or to the idiom and usage of the language in which the *Qur'ān* had been delivered.

10. The field of interpretation of the Qur'ānic word has always been affected, even as the fields of arts and sciences, by the atmospheric influence of every preceding age. It is no doubt a matter for pride that in the course of Muslim history, scholars possessed of upright character never yielded to political influences or tolerated compromises in the doctrinal beliefs of *Islam*. But the atmospheric influence of an age does not penetrate through the door of politics alone. In its psychological aspects, it finds for itself many a door to come in. Once such doors are thrown open, they scarcely close thereafter, however much one might try. The doctrinal beliefs might escape contamination, and thanks to our upright scholars they indeed were not seriously touched. But the general character of the minds of men could not remain unaffected.

11. The period of enquiry and research in Islamic learning came to an end after the close of the 4th century of the *Hijrā*, and

thereafter, barring certain exceptions, the tendency to lean on the past for every idea took hold of the mind of the learned. Every one who ever attempted to write a commentary of the *Qur'ān* chose as a matter of course to have before him the work of some predecessor and to follow it blindly in every detail. If, for instance, a commentator of the third century had committed a serious blunder in the understanding of any particular passage in the *Qur'ān,* it became the bounden duty of those who came after him to reproduce word by word whatever he had written. No one for a moment paused to scrutinize the statement or question it. The result was that gradually few could develop the urge to write fresh commentaries. Every one contented himself thereafter to write only marginal notes to the commentaries already in existence. Read the marginal notes of Baiḍawi and Jalālain and see what energy was wasted by them to give mere coatings to the walls already raised by others.

12. The prevailing ineptitude of scholars in the succeeding periods of Muslim history let every form of idiosyncrasy to prosper; so much so, that only those commentaries came into fashion and were read with zest which bore no trace whatever of the touch given to the interpretation of the *Qur'ān* by the earliest band of commentators. The tendency grew universal. It was felt in every sphere of learning. The period of time which could prefer Sakkaki to Jarjani or prefer Taftazani to Sakkaki was indeed a period when only writers of the type of Baiḍavi and Jalālain could shine.

13. Take the case of compilations wherein matter was gathered from commentaries already in existence. Wherever a variety of interpretations had been offered by previous commentators, the compiler would invariably choose the feeblest. Not that his eyes did not rest on appropriate or valid interpretations; but with a view to pandering to the prevailing taste, he would deliberately overlook them.

14. To make matters worse, the type of commentary known as 'Tafsīr-bir-rai' or commentary which lets the text subserve one's own personal opinion on any subject, came now freely to be written — a form of commentary strongly discountenanced by the companions of the Prophet. Not that reason and insight were tabooed in *Islam.* Were it so, all study of the Qur'ānic thought would seem

futile; for the *Qur'ān* openly invites its readers to exercise reason in their approach to it, and ponder on what it states. At every corner of its presentation, it exclaims:

> "Do they meditate on the *Qur'ān*?
> Or, are there locks on their minds?" (*Q*: 47 : 24)[6]

'Tafsīr-bir-rai' is that form of commentary which does not aim to represent what the *Qur'ān* actually states. On the other hand, the commentator has some view to advance and he presses the Qur'ānic text to lend support to it.

This style of commentary came into vogue in the days when every doctrinal belief of Islam came to be seriously examined and a number of schools of theology took their rise, each intent on exploiting the *Qur'ān* to uphold their point of view. Commentaries written with this purpose are styled 'Tafsīr-bir-rai'.

Further, when zealous followers of the different juristic schools among Muslims developed the passion for sectarianism, the verses of the *Qur'ān* were exploited to uphold, by hook or by crook, their own particular schismatic obsessions. Few cared to be guided by the plain meaning of the plain word of the *Qur'ān*, or by the clear purposes underlying the Qur'ānic method of presentation of its contents, or by straight-forward reason. Every one attempted to force the Qur'ānic meaning to conform to the views sponsored by the Imam or founder of his own schismatic school of thought.

To create further complications, certain sections of the Sufi school of thought in their search for the hidden meaning of the *Qur'ān*, went so far as to press everything Qur'ānic into the moulds of their own formulas. Thus every Qur'ānic injunction and every basic belief came to bear some sort of esoteric connotation. This form of approach is also 'Tafsīr-bir-rai'.

Or take another instance of this 'Tafsīr-bir-rai'. Attempts were made during the period under reference to give the Qur'ānic method of argument the garb of Greek logic. In fact, whenever any reference was made to the sky, or the constellary order, attempt was made to square it with the Greek system of astronomy.

Or take the latest examples of interpretation attempted by a certain type of commentators both in India and Egypt in the

presentation adopted for this purpose, I venture to hope, may be favoured by the thoughtful among us. The aim is to furnish a self-explanatory translation of the *Qur'ān* in Urdu, explicit enough to convey the sense of the original in full, supported here and there, by appropriate foot-notes. These foot-notes offer comments on the textual content, furnish details for the Qur'ānic generalisations, disclose the various purposes underlying them, furnish argument or evidence in their support, introduce coherence and order in the different Qur'ānic injunctions, and clarify the meaning of the Qur'ānic text with the utmost brevity. In short, they serve as a beacon light to the thoughtful — 'a light gleaming before them and on their right hand'— to use the Qur'ānic phraseology (*Q*: 57 : 12),[7] a light that keeps the reader company and does not desert him.

The explanatory notes furnished have no doubt a value of their own, and serve certain specific purposes. But the translation has the strength to stand on its own ground. I say this from my experience. A lad of 15 years, who could read Urdu freely, was given this translation, and asked to read it before me. To test him whether he could easily comprehend the meaning of the matter before him, I put him questions every now and then in the course of his reading. The boy did not find any difficulty in reading out the text, and went on answering my questions without any hesitation. Then, I tried this procedure on another — this time on a grown up man who had learnt Urdu in his adult age and whose proficiency therein just enabled him to read easily what appeared in plain style. Only at three places, did he pause to understand the Persian words used in the translation. But even he did not feel any difficulty in understanding the matter before him. Of course, I replaced the terms that seemed difficult to him by simpler ones.

The arrangement of notes was no less an easy task than the translation of the original text. One could not give to them more than a limited space ; but the need was always there to let them be as fully comprehensive in their scope as possible. Care was therefore taken to see that they betrayed no lacunae. The utmost brevity has had to be resorted to in their composition ; but it may be made clear that every word of these notes is suggestive in import, and opens out vast vistas of possible elaboration.

name of reorientation of the Qur'ānic thought. Attempt is made to invoke the *Qur'ān* to lend its support to the achievements of modern research in the different spheres of scientific thought, as if the *Qur'ān* was delivered over 1,300 years ago just to endorse in advance, in the form of riddles, what centuries after, men like Copernicus, Newton, Darwin, H. G. Wells, could find out for themselves without the aid of any revealed scripture — riddles reserved to be noticed and unravelled only by the present-day Muslim commentators of the *Qur'ān*. Such commentaries are also to be classed as 'Tafsīr-bir-rai'.

Such in brief is the story of the Qur'ānic interpretation attempted in the past. But, however brief this survey, it is enough to show what obstacles one has to overcome to reach the *Qur'ān*, or what thick veils to lift to catch a clear vision of it. The effort will involve a simultaneous survey of every nook and corner of the *Qur'ān* and the exercise of deep insight into the meaning of things. It is only then that the forsaken reality of the *Qur'ān* may put in its appearance. I have tried to the best of my ability to negotiate with these obstacles. I cannot say to what extent I have succeeded in my attempt. But I may say this with confidence that I have opened a new avenue for an intelligent approach to the *Qur'ān*, and hope that men of understanding will notice that the method adopted by me is something fundamentally different from the method pursued in the past.

Three distinct needs call for attention in connection with the study of the *Qur'ān*. These have been attended to severally in *Muqaddama-i-Tafsīr*, *Tafsīr-al-Bayān*, and *Tarjumān al-Qur'ān*. The *first* presents the objects or purposes of the *Qur'ān* and discusses the principles underlying them and enunciates the leading ideas advanced by the *Qur'ān*. The *second* is meant for a detailed study of the *Qur'ān*, and the *last* aims to present what is universal in the Qur'ānic teaching.

The last of the series is published first for the reason that in its purposes, it can claim priority of importance, and in fact, it forms the basis on which the other two works rest. In the preparation of this work, the object kept in view is to present not a detailed commentary on the traditional lines, but to give out all that is essential to an easy grasp of the Qur'ānic meaning. The method of

Commentary of Sūrat-ul-Fātihā

In the first volume of *The Tarjumān al-Qur'ān,* a commentary of the *Sūrat-ul-Fātihā* is attempted in a form such as might easily serve as a natural introduction to the study of the *Qur'ān.* In this, I have stated and summarized all the leading issues which arise out of a study of the *Qur'ān* except in a particular instance and that touching the issue of the attributes of God under which a comparative study of the approaches made to them by the different philosophies and religions has been attempted. Since this particular section is not of any general interest to the average reader, but which, nevertheless, has a special importance of its own in its relation to the study of the *Qur'ān,* it has been kept apart from the text of the commentary for the benefit of advanced students of the subject.

In conclusion, I may venture to offer a word or two in respect of this venture on my part to attempt a translation of the entire *Qur'ān* and also write a commentary thereon.

The subject has engaged my mind seriously over a long period of 27 years. Every chapter of the *Qur'ān,* every part of it, and indeed every verse and every word of it has obliged me to traverse innumerable valleys and to counter numerous obstacles. I may assert that I have looked into a considerable portion of the vast literature, both published and unpublished, that exists today on the subject ; and there is not, I believe, any corner of the Qur'ānic knowledge and of all that has been written so far on the problems which it raises, which I have left unsearched and unnoticed. Distinction is, no doubt, usually made between the old and the new learning. But, in my search for truth, this distinction has never counted with me. The old I have received as my heritage, and the new is as familiar to me as the old, and I have delved in both :

> "I have been in life a libertine and a man of piety too.
> One by one, I can easily recognise — alike the pious and the libertine."

What my family traditions, my education and my social environment had offered me in the making of my mind, I was from the

very beginning of my life, reluctant to rest content with. The bonds of inherited dependence on the past could not hold me under. The zest of search for truth never forsook me. There is hardly a single conviction in me which has not had to bear the stings of doubt, or a single belief which has not faced the test of denial. I have gulped in poison mixed with every draught applied to my lips, and have also administered to myself Elixir coming forth from every quarter. Whenever I felt thirsty, my parched lips did not resemble the lips of others who were equally thirsty, and when I quenched my thirst, it was not from the same fountain as others did. Whatever I could gather in this lengthy period of my life in my search of the Qur'ānic truth, I have tried to understand to the best of my ability, and spread over the pages of this volume :

> "This is no new tale of fiction, but a confirmation of previous scriptures, and an explanation of all things, and a guidance and mercy to those who believe." (*Q* : 12 : 111)[8]

District Jail, Meerut
16 *November*, 1930

ABUL KALAM

PREFACE TO THE SECOND EDITION
1945

THE helplessness of man is noticeable in the fact that the plans he lays out scarcely attain perfection. Today he starts a piece of work and feels that he has done all that was necessary. When the next day dawns and he reviews what was done by him the day before, he realizes that the work that he had thought was done well begins to disclose shortcomings. Every writer who has had the occasion to revise his own writings, will endorse the truth of the statement that I have just made.

When I looked into the first edition of *The Tarjumān al-Qur'ān* after the lapse of several years, I felt just this experience. The result was that I had to revise the entire matter both of the translation and the commentary which have now put on a new bearing altogether.

The following are the alterations that need special mention :

1. Fresh items of interest have been incorporated into the text of the commentary of the *Sūrat-ul-Fatihā* which had previously been overlooked. The bulk of the volume has consequently been enlarged. The enlargement is particularly due to a further elucidation of the issues arising out of the subject of the 'Concept of God'.

The attributes of God have always formed a very delicate and complicated subject to handle. It touches the frontiers of metaphysics on the one hand, and of religion on the other, since both have an equal interest therein. Philosophers more than religious divines have taken a keen interest in it. The philosophic speculations of early times particularly in India, Greece, and Alexandria, and of the middle ages have given rise to a large body of literature on the subject. When Muslim scholars turned their attention to the question of divine unity, and began to indulge in dialectics, they fought among themselves over the issues raised in consequence and opened the way to a variety of divergent schools of religious thought among themselves. The historic conflict between the Traditionists (*Aṣḥāb-ul-Ḥadīth*) and Free Thinkers (*Āshā'irā*) may be cited as but an instance.

This was one of the questions which for long perplexed me in my student days. When the truth dawned on me ultimately, I realized that the way of the dialectician took one nowhere. The more I had pursued it, the more distant did I find myself from the truth. It was only after a very serious and painful reflection that I realized that the way to mental satisfaction was the way marked out by the *Qur'ān* itself, the way followed tacitly by the first generation of interpreters of the *Qur'ān*. It is this method which I have followed in my approach to it.

> "The more I dashed my hands and feet against the waves,
> The more woefully perplexed did I feel.
> But when I ceased to struggle and lay motionless,
> The waves, of their own free will, drifted me across to the shore."

The subject of the 'Concept of God' seemed to me hedged in an intricate network of dialectic disquisitions and philosophic terminology, and I felt that it should be rescued. This I have attempted; and I feel that even those who are not conversant with the phraseology of Islamic learning will be able to follow my line of thought without difficulty. Wherever necessary, I have given English equivalents to such Arabic terms of philosophy and dialectics as had necessarily to be used in the course of my discussion, so that those whose education has been conducted on modern lines may easily follow what has been stated on the subject.

2. In the course of the discussion on the 'Concept of God' I had, in the first edition, incidentally to refer to the views held on the subject by the followers of other faiths. The reference was but cursory. But after its publication, it was realized that this needed some elaboration. The matter has therefore been entirely recast for this edition and set in appropriate detail.

3. In the first edition, I was content to distribute the matter of the volume only under certain leading heads. In the second edition, however, I have supplied sub-headings as well to enable the reader to catch at a glance the scope of the matter covered under each main head.

4. The entire matter of the translation has been revised so as to set in clearer perspective the meaning of the original and this,

as far as possible in utmost conformity to the diction of the Arabic text. Those who have had the opportunity of reading the matter of the first edition, will not miss to notice that every second or third line in every paragraph has, in one form or another, been modified.

5. The explanatory notes attached to the translation have in most cases been enlarged.

On the whole, the present edition is, in view of its special new features, so different from the previous edition that, I dare say, those who have read the earlier edition will by no means feel indifferent to it.

Ahmadnagar Fort Jail
7 *February*, 1945

ABUL KALAM

SECTION I

Sūrat-ul-Fātiḥā

Importance

سُوْرَةُ الْفَاتِحَةِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ﴿۱﴾ الرَّحْمٰنِ
الرَّحِيْمِ ۙ﴿۲﴾ مٰلِكِ يَوْمِ الدِّيْنِ ؕ﴿۳﴾
اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ؕ﴿۴﴾
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ﴿۵﴾ صِرَاطَ
الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ﴿۶﴾ غَيْرِ
الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ﴿۷﴾

AL-FĀTIHĀ: THE OPENING

Revealed at Mecca — 7 Verses

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

1. Praise is for *Allah* only — The Lord of All Being!
2. The Benevolent, the Merciful!
3. Master on the Day of Recompense!
4. Thee only do we serve, and Thee only do we ask for help.
5. Direct us to the Straight Path —
6. The path of those to whom Thou has been gracious,—
7. Not of those who have incurred Thy displeasure, nor of those who have gone astray.

SŪRAT-UL-FĀTIHĀ

Importance

THE *Sūrat-ul-Fātihā* is the first chapter of the *Qur'ān* and is for that reason styled *Fātihatul-Kitāb* or the opening of the book. Because of its intrinsic value, it has been assigned a place of honour in the *Qur'ān* and allowed to appear on the very first page of it. Indeed, the *Qur'ān* endorses its importance in the following terms:

> "O Prophet! It is a fact that We have given thee seven oft-repeated verses and the great *Qur'ān.*" (*Q* : 15 : 87) [9]

It has been established by *Hadīth* and *Āthār* that the reference here is to this chapter; for, it not only consists of seven verses, but is repeatedly recited in daily worship. It is also called *Sab'a al-mathanī,* (the Oft-repeated Seven). The same sources give it further names — *'Umm-ul-Qur'ān* (the Core of the *Qur'ān*), *Al-Kāfia* (the Sufficient), *Al-Kanz* (the Treasure House) and *Asāsul-Qur'ān* (the Basis of the *Qur'ān*), each emphasising a particular aspect of its importance.

In Arabic, the term *Umm* applies to concepts and objects which, in one form or another, bear inclusive connotation, or by virtue of which, assume the role of genitives. It is why the central part of the human head is called *'Umm-ul-Rās,* because it is the seat of the brains. The flag of an army is called *'Umm,* because the army gathers round it. Mecca was known as *'Umm-ul-Qura,* for, consequent upon the location of the *Ka'aba* therein and the association therewith of the institution of *Hajj,* it had grown into a place of assemblage for the people of Arabia. So, to style this chapter as *'Umm-ul-Qur'ān* is to acknowledge that in its tense comprehensiveness, it concentrates within its ambit the thought-content of the entire *Qur'ān,* and that, on that account, it rightly deserves the place of honour among its chapters.

Further, it is clear from some of the traditions of the Prophet that, even in his own lifetime, this unique role of the chapter had

to follow, where one has to account for his life on earth and where the effect of past deeds becomes manifest, as a matter of course. And lastly, it points the way to righteous or good life.

These objectives are all summed up in the *Sūrat-ul-Fātihā*. The chapter, be it noted, consists of just a few words easily counted. But they are so aptly chosen that they seem invested with striking significance. They are so simple in form. There is nothing complicated about them; nor do they confuse. The fact is that whatever is true to life is always easily comprehended. Look at nature. Nowhere does it appear elusive. Elusiveness is produced by artificiality. All that is true and real will necessarily be plain and attractive, so attractive that when it appears before you, you do not feel any strangeness about it. Indeed, you accept it without hesitation.

Now, think it over. What plainer view can be taken of human devotion to God and all that it implies than what is presented in this chapter? Here are but seven brief phrases, each of not more than five words, every word crystal clear and impressive. God is here invoked in His attributes, the manifestations of which man beholds day in and day out, however much he may, through indifference, neglect to reflect over them. Here you have man's admission of his absolute dependence on God, his acknowledgement of the divine kindness shown to him, his earnest yearning to be saved from the pitfalls of life and to be led along the straight path. Nothing is abstruse here! Since we repeat this *Sūrat* so frequently and have grown so familiar with it, it may look as if it is but a commonplace concept of religion. But this very commonplace concept, till it emerged before man, was by no means commonplace or easy to grasp. So it is with everything real. So long as it does not come into sight, it looks as if there is nothing more difficult to perceive. When it is brought to view, what is there so clear and plain?

Whenever a revelation from the divine has come, it has not brought to the knowledge of man anything strikingly novel; for, in respect of devotion to God, there is nothing novel to impart. The function of revelation has been simply to interpret, on the basis of knowledge and conviction, the inherent urges of man. And this is what the *Sūrat-ul-Fātihā* does. It expresses the instinctive

urges of man so artfully and with such ease that he is impelled to affirm that every line of this chapter, nay every word of it, is but the compulsive voice of his own heart and mind.

Think it over again. Although by the very nature of it, this chapter is no more than a simple invocation, it reveals in every word of it, and in every turn of expression, one or other of the great purposes which underlie the *Dīn* or the way of life sponsored by the *Qur'ān.*

The great mistake that man has made in this approach to the concept of God is that he has very often regarded God as the God, not of love, but of terror. The very first word of the chapter sets right this age-long deviation from truth. It begins with *ḥamd* or the praise of God. It is a term signifying the most beautiful form of praise! 'Praise beautiful' is possible only of a being who truly is beautiful and good. The term cannot therefore sustain the concept of terror. The being which is *Maḥmūd* or worthy of 'the praise beautiful' will never inspire terror.

The *ḥamd* or praise over, the *Sūrat* draws attention to the all-encompassing providence of God, His mercy and His justice; and thus gives a comprehensive picture of divine attributes which operate to provide man with all that he needs to sustain and develop the humanity in him and prevent him from going down in the scale of life.

And then, by calling God *Rabbul-'Ālamīn*, the Lord of all creation or of all forms of life, the *Sūrat* desires him to acknowledge the universal character of divine concern for every individual, group, community, country and every form of existence. The concept puts an end to all notions of exclusiveness which had hitherto prevailed among mankind assigning divine blessings and favours to one's own community.

The *Sūrat* then refers to God as *Mālik-i-Yawmiddīn*, or Master on the Day of Recompense. The word *Dīn* here postulates a law of recompense. It emphasizes that requital is but the natural reaction to one's own action and is its inevitable result. It is not fair therefore to assert that God deals out punishment to any one out of revenge or in anger, for, the word *Dīn* in this context simply means recompense or requital or what follows as a natural sequence.

The significance of *Mālik-i-Yawmiddīn* is this that alongside of the attributes of grace and beauty, those of 'power' and 'pressure' are also at work in the universe, and this is not because of any sense of anger or revenge in its creator, but because He is just, and because His wisdom has assigned to each object a particular quality productive of a particular result. Justice, according to the *Qur'an*, is not a negation of mercy. It is mercy itself.

Moreover, the form of prayer suggested in the *Sūrat* is not, 'We serve Thee', but is specifically worded, 'Thee *alone* do we serve, and from Thee *alone* do we ask for help'. This manner of expression fulfils the primary condition of belief in the unity of God, and disallows room for every form of 'shirk' or associating with God anything beside Him.

Lastly, the path of goodness is styled '*Sirāt-al-Mustaqīm*' or the Straight Path. There could be no better or more appropriate term than this to designate it, for, no one will fail to distinguish between a straight road and a road which is not straight, or disdain to choose the first. And then to enable him to know what a straight road is like, a clear pointer is furnished such as man can easily perceive for himself, and this, not in the form of any abstract idea, but in the form of a concrete reality, namely, the road followed by those on whom God has, as a result of their actions, bestowed favours. For, whatever the country or nation one may belong to, man has always found two ways lying clear before him. One is that of those who have lived successful lives, the other of failures. What is thus so obvious needs only to be hinted at, and that is exactly what is done here. This was the reason why the prayer form was adopted to stress the point. Had it taken the form of a regular catechism or of a specific command, the effect would have been lost. The prayer form helps to voice the inward condition of one who in sincerity invokes God. It clenches devotional thought intent on seeking a spontaneous expression.

Section II

Praise of God: Ḥamd

Significance of the term 'Allāh'

PRAISE OF GOD: HAMD

Significance of the term 'Allāh Al-Hamdu Lillāh': Praise is for Allāh only

In Arabic, the word *Ḥamd* means praise. The grammatical prefix *al* denotes a definite article. So, *al-ḥamdu lillāh* really means, 'Praise (strictly speaking) is for *Allāh* only,' since all goodness and perfection exist only in Him and proceed from Him.

Why does the chapter begin with the praise of God? It is, because, such is the initial reaction inevitably created on the mind of one who takes his first step in the direction of God.

What then is the road one should take to seek knowledge of God? The *Qur'ān* says there is but one road to it, and that is to reflect over the phenomenal world of creation. The study of an invention takes the student, so to say, directly into the very presence of the inventor himself.

> Those who bear God in mind, standing, sitting and reclining, and reflect on the creation of the heavens and of the earth, they will say: "Our Lord! Thou has not created all this in vain. (*Q* : 3 : 191)[10]

Visualize for yourself what his first impression will be when an earnest seeker of truth reflects over the working of the universe? He will notice that his very being and all that is at work outside of him are the handicraft of a consummate artist, and that the touch of His grace and tender providence is clearly felt in every particle of the universe. Naturally, his mind will be filled with wonder and admiration, so much so, that he will cry out instinctively: "Praise is for God only, Lord of all Being!" Praise truly is His who is the fountainhead of the grace, beauty, and perfection which subsist in every corner of His creation.

The tragedy of the human mind has lain in this that it tends to lose itself in the things of creation and does not always strive to step beyond them to seek the Creator Himself. Man is dazzled by the

artistry of the veils which first meet his eye, but rarely does he attempt to lift them and reach Him who has thrown such attractive veils over His own creative beauty. The worship of the phenomenal owes its origin to this defect in vision. The expression, 'Praise is for God, only' is a definite affirmation of the fact that the beauty and benevolence which subsist in a variety of forms in every field of existence are but manifestations of the attributes of God. Whatever the esteem in which we may hold beauty, perfection or goodness, the credit should go not to the phenomenal object which displays these qualities, but to the artist who fashioned it into a thing of beauty.

ALLAH Prior to the revelation of the *Qur'ān*, the term *Allāh* was used in Arabic as a proper name for God, as is borne out by the writings of pre-*Islamic* poets. It was never used in the sense of an attribute, although He was credited with numerous attributes. The *Qur'ān* has but followed the usage :

> *Allāh* has beautiful names or attributes ; so invoke Him by them. (*Q* : 7 : 180) [11]

Did the *Qur'ān* adopt the term *Allāh* merely out of regard for etymology, or was there any intrinsic appropriateness about it compelling adoption ?

In the annals of ancient religious concepts, there was a period when man used to worship objects of nature. In course of time, this form of worship developed into the worship of demi-gods. As corollary to this development, different names in different languages came to be applied to the new deities, and as time went on, with the widening of scope in worship, the significance of the terms applied also widened. But since it was not agreeable to human nature to let the human mind ignore the concept of a Creator for the world, there lurked therein, alongside of the thought of demi-gods, the idea, in one form or other, of a supreme being as well. So, in addititíon to the numerous terms coined to designate demi-gods, a term also had necessarily to be invented to apply to this unseen highest being as well.

For instance, a study of the Semitic group of languages — Hēbrew, Sýriac, Aramāíc, Chaldēán, Himyarita and Arabic — dis-

closes that a special style of word formation and of sound had been in vogue among the Semitic peoples to denote the supreme being. The alphabets *A*, *L* and *H* combined in varied form to constitute the term by which this supreme being was to be styled. The Chaldēān and Sýriac term '*Ilāhiā*', the Hēbrew '*Ilohā*' and the Arabic '*Ilāh*' are of this category. It is the *Ilāh* in Arabic which assumed the form of *Allāh* and was applied exclusively to the Creator of the universe.

But if the term *Allāh* is derived from *Ilāh* what then is *Ilāh?* Lexicographers have given different stories. The most plausible is that it is itself derived from the root '*lah*, an ejaculation expressive of wonder or helplessness. Some lexicographers trace the term to *Walah* which bears the same significance. Hence the term *Allāh* came to be used as the proper name for the Creator of the universe in respect of whom man can express nothing except his sense of wonder which increases in intensity, the more he thinks of Him, only to admit eventually that the road to the knowledge of God begins and ends in wonder and humility. Says a poet :

> Thou art beyond my speech and thought.
> Woe be unto my specifications of you and my comparisons !

Now consider whether, of all the terms which man has used, there could be any better term than this (*Allāh*) to apply to God. If God is to be called by any attribute, an endless number of terms could be suggested. But attributes apart, if God is to be given a proper name, what other term is there except this to designate a being which inspires nothing but wonder ?

This is the reason why whenever anything was said in respect of the highest knowledge gained of God, it was to only admit that the utmost that man could say of God was simply to acknowledge the profundity of his ignorance about Him. The prayer of a gnostic has always been : "O God ! increase me in my wonder over what You are". Likewise the admission of philosophers has always been : "We know this much that we know nothing".

Since the term *Allāh* is used as a proper name for God, it has necessarily to cover all the attributes that can appropriately be associated with His Being. If we visualize God in any particular

attribute of His, as when we refer to Him as *Al-Rabb* or *Al-Raḥīm*, we confine our vision within the limits of the attribute concerned. We shall think of Him only as a being who possesses the attribute of providence or mercy. But when we refer to Him as *Allāh*, our mind instinctively clenches the sum total of all the qualities attributed to Him, or what He necessarily must possess.

Section III

Divine Providence

Rubūbiyat

DIVINE PROVIDENCE: RUBŪBIYAT

Rabbul-'Alamīn : Lord of all Being

AFTER the praise of God, the chapter refers to four distinct attributes of God in succession — *Rabbul-'Alamīn* (Lord of all Being), *Al-Raḥmān* (The Compassionate), *Al-Raḥīm* (The Merciful) and *Mālik-i-Yawmiddīn* (Master on the Day of Recompense). Since *Al-Raḥmān* and *Al-Raḥīm* are but two facets of one and the same attribute, the above four attributes may be reduced to three, viz. *Rubūbiyat* (Providence), *Raḥmat* (Mercy) and *'Adālat* (Justice).

The term *Rabb* like the term *Ilāh* is an oft-quoted common root for several words in the Semitic languages. In the Hēbrew, Sýriac and Arabic, it means Providence or Nourisher. Since the need for nourishment is of the basic needs of human life, the meaning given to the term *Rabb* as Providence or Nourisher may be regarded as but a natural first approach to God which the early Semitic mind could conceive of. The term was similarly applied to the teacher and the master or lord who in their respective spheres discharge the function of the Nourisher. For instance, the terms *Rabbī* and *Rabbāh* were used in Hēbrew and Aramāíc for the Nourisher, the teacher and the master. A version of the term *Rabū* conveyed the same sense in the Coptic and Chaldēán languages, demonstrating incidentally the cultural affinity subsisting among the Semitic peoples of early times.

Anyway, in Arabic, *Rubūbiyat* means nourishing. But the term is to be conceived here in its widest sense, for in the opinion of some of the leading lexicographers, the term means, "to develop a thing from stage to stage in accordance with its inherent aptitudes, needs and its different aspects of existence, and also in a manner affording the requisite freedom to it to attain its full stature". If a person should feed the hungry or give alms to the indigent, it will be an expression of kindness, benevolence or favour on his part. But this will not amount to what is styled *Rubūbiyat*. *Rubūbiyat* is a process of tender or careful nourishment providing from moment to moment and from stage to stage all that one needs to

gain the fullest possible development. And this process is always to be marked by the touch of tenderness; for, no activity which is not actuated by this can claim to be regarded as *Rubūbiyat*.*

We may find an illustration, a comparatively poor illustration though, in the nursing of a child by the mother. When a child is born, it is but an active lump of flesh displaying an urge for living and for nourishment and direction. There then begins a lengthy process of love, of tender and timely care, and of unsolicited favours on the part of the mother. And this goes on till it develops adolescence, both of body and mind. Till then arise needs, not one or two, but numerous which have to be attended to. These vary or change from stage to stage, demanding, according to the nature of each stage, the requisite love and care and amenities of life. The wisdom of God has instilled into the mind of the mother these qualities of *Rubūbiyat* whereby she looks after the child from the day of its appearance till it enters the stage of adolescence.

When the stomach of the child cannot relish any food except milk, only milk is given. When it can bear stronger diet, such diet is provided. So long as the child cannot stand on its legs, the mother carries it, wherever she goes. When it develops the ability to stand, she holds its finger and helps it take steps one by one.

Rubūbiyat is thus a continuous process of providing one with all that it needs in every situation and at every stage.

Keep the above illustration in mind, hedged in though it is by its own limitations, and ponder over the limitless *Rubūbiyat* of Almighty God. To visualize God as *Rabbul-'Ālamīn* or the *Rabb* of all creation is to conceive of Him as not only the Creator of everything in the universe but its nourisher and sustainer as well. The provision that He has made for the sustenance and growth of everything is made under a plan, so marvellous that every being is furnished with all that its particular nature demands for its existence, and at the same time, it is furnished in a manner that takes cognizance of every changing situation and need. The ants crawl on earth, the worms push their way in mud and dirt, the fish swim in water, the birds fly in air, the flowers blossom in

* In view of its expansive connotation, it has not been possible to suggest an exact equivalent to it in English. The original term *Rubūbiyat* is therefore retained in the English version.

gardens, the elephants wander in the jungle and the stars revolve in the heavens. But on every one of these, rests the protecting eye of Providence, and there is none that is denied its blessings. Indeed, there are countless varieties of creation infinitesimally small in form that our naked eye cannot perceive them. For them, also, the *Rubūbiyat* of God has made the requisite provision for sustenance and growth with as much care as for the bulky elephant or the intelligent man. All this man can observe in his external world. Should he look into himself, he will notice that his life, at every moment of its existence, discloses a world of activity propelled by the *Rubūbiyat* of God.

> On earth are signs for men of firm belief;
> And also in your own selves:
> Will ye not then notice them? (*Q* : 51 : 20–1)[12]

ORDER OF PROVIDENCE But distinction needs to be made here between the divine creation of the provisions of life and the function of *Rubūbiyat*. Forces and things there are which in their varied form are of value to the growth and sustenance of life. But the mere existence of them cannot be regarded as an act of *Rubūbiyat.* That is an expression of divine mercy or benevolence. It is not an expression of divine *Rubūbiyat.* They are the good things of life, denoting only creative activity. On the other hand, it is the method and manner of providing them or the system into which they are made to fit, which is *Rubūbiyat,* and it is under this system that whatever is needed for the existence and sustenance of every being is provided at appropriate time and in appropriate quantity, in order that the entire machinery of existence might run smoothly.

Life, for instance, needs for its sustenance water and humidity. We see around us in every direction storage of water in abundance. But its presence by itself will have no direct significance to life, unless it is available to life in a particular form and quantity at particular moments. We therefore find that a system is at work whereby water is formed and distributed in a particular style. This is *Rubūbiyat.* The creation of water, according to the *Qur'ān,* is an expression of divine mercy, whereas it is His *Rubūbiyat* which lets this water come down to earth drop by drop and reach every corner

of it only in particular seasons and particular quantity, and search out and quench even the tiniest particle thirsting for water.

> And we send down water from the heavens in its due degree, and We cause it to settle on the earth and We have power for its withdrawal too —
> And by it, We cause gardens of palm trees and vineyards to spring forth for you, in which ye have plenteous fruits, and whereof ye eat. (*Q* : 23 : 18–9) [13]

DISPENSATION The *Qur'ān* often refers to the value of the good things of life and the measure of each measured out to every living object, and thus points to the fact of life that nature provides everything in a particular measure and this under a particular system or plan.

> And no one thing is there, but with Us are its storehouses; and We send it not but in settled measure. (*Q* : 15 : 21) [14]
> With Him everything is by measure. (*Q* : 13 : 8) [15]
> All things we have created after a fixed degree. (*Q* : 54 : 49) [16]

Mark! There is water on earth, but that is distributed in a particular manner. Why so? Why do the rays of the sun raise from the surface of the ocean sheets after sheets of water into the air, and why do the winds shake them so as to let them come down to earth in drops, and that in a particular season? Again, why is it that whenever it rains, it does so in a particular quantity, and in a manner that while a portion of it runs down the surface of the earth, a portion soaks into the earth to a particular depth? Why is snow found on the top of mountains in a particular season, and why does it melt in another and run down the mountains to form into huge rivers that meander over the plains, and water extensive areas of the earth?

Why should all this happen in a particular form and why not in any other? The *Qur'ān* gives the reply. The Providence of God is at work in nature; and its purpose is to produce water in this particular fashion and arrange its distribution in this particular way. It is the *Raḥmat* or the Mercy of God which produces water,

but it is His *Rubūbiyat* or His attribute of Providence which utilizes this water so as to give every living object its means of sustenance.

> And one of His signs is that He sendeth the winds with glad tidings of rain, that He may cause you to taste His mercy, and that ships may sail at His command, that out of His bounties ye may seek wealth, and that haply ye may render thanks. (*Q* : 30 : 48)[17]

Mark that the things most needed in life are the things most profusely provided, and similarly, those needed in particular climes or in only particular situations are given local habitation and are limited in quantity. The thing primarily needed was air, for one can forego food and water for a while but can hardly live without air. Its provision therefore is so common and plentiful that there is hardly a corner of the earth from where it is absent at any moment. Next in importance is water, which next to air is the largest provision. In every part of the world rivers roam about on the surface, and underneath the ground currents of water keep flowing. In addition, the atmospheric forces are at work to draw water out from the saltish ocean and sweeten it and store it in the air only to return it to the earth whenever it needs it. Next to air and water comes the need for food, and that is spread out in bounteous plenty over the entire globe, and there is not a species of creation which is not provided close at hand with its means of sustenance.

Ponder over this system of universal Providence, the mainspring of life and activity, and it will appear as if it is devised to develop life and sustain and protect every latent capacity therein. The sun is there to give light and heat and methodically draw out water from the ocean. The winds are there to produce alternately coolness and warmth. Sometimes they waft particles of water up into the skies and spread them into layers of clouds ; sometimes they reduce these clouds into water again, and bring it down. The earth is there to serve as a perennial storehouse of the means of growth and sustenance, and contains within its bosom life for every grain and growth for every plant. In short, the workshop of existence is incessantly engaged in this process. Every force is displaying its talent, and every cause is looking out for its result. The moment

a thing develops the talent to grow, the entire mechanism of life turns its attention to it. The phenomenal activities of the sun, the cycle of seasons in all their moods, the forces of the earth, and the inter-action of elements, seem intent on seeing when the egg of an ant delivers its offspring and the peasant's bag drops its grain.

> And He hath subjected to you all that there is in the heavens and all that there is in the earth : all is from Him. Verily, herein are signs for those who reflect. (*Q* : 45 : 13) [18]

The strangest thing about this scheme of Providence, though the most patent, is its uniformity and the harmony underlying it. The method and manner of providing means of sustenance for every object of existence are the same everywhere. A single principle is at work in all things. The stone may appear different from the fragrant flower, but the two receive their sustenance in the same way and are granted growth in the same style. The child of a human being and the twig of a plant may look like belonging to two different orders ; but if you look into the way in which they grow, and develop, you will find that a single system of life and growth binds them together. Whether it is a slab of stone, a bud of flower, a human child, or an egg of an ant, everything has its birth ; but the means of sustenance for one and all are provided in advance as they emerge into life. And then there is for every one a stage of childhood calling for needs appropriate to that stage. That is common to the human child, as to the twig, the stone, and the mound of earth. Everything has its childhood. Then comes in, so to say, the stage of youth for everything and of adolescence, manhood, maturity and obsolescence. The principle of rise and fall in life is common to them all.

> It is God who hath created you in weakness :
> then after weakness hath given you strength :
> then after strength, weakness and grey hairs :
> He createth what He will ; and He is the Wise, the Powerful. (*Q* : 30 : 54) [19]

> Seest thou not that God sendeth down water from heaven, and guideth it along so as to form springs in the earth, then

> bringeth forth by it corn of varied sorts, then causeth it to wither, and thou seest it become yellow, then crumbleth it away? Mark! Herein is instruction for men of insight. (*Q* : 39 : 21) [20]

Look at the provision of food. Among the animal kind there are some animals whose young ones feed on milk, while others feed on a variety of food-stuffs. Ponder over this system of nourishment devised for them. Take the case of man. The moment he takes his birth, the food that he needs provides itself for him in the exact form that his condition demands, and is provided very close to him. The mother, in the intensity of her affection, hugs him to her bosom, and at that very place the child finds the fountain-head of his means of nourishment. And then look at the manner whereby his graded needs are attended to, calling for a continuous variation in diet. It has to agree with the successive changes in his condition. In the beginning, the stomach of a child is so tender that a highly diluted form of milk, is needed for him. That is why the milk of the mother, even as among other animals, is very thin to begin with. But as the child grows and his stomach becomes stronger as time passes, the milk of the mother gradually thickens; so much so, that as soon as the stage of infancy is over and his stomach develops the capacity to digest the normal food, the breasts of the mother dry up. This is the sign of Providence indicating that the child should no longer depend upon milk, but should be able to try every other form of food.

> With pain his mother beareth him; with pain she bringeth him forth; and his bearing and his weaning are thirty months. (*Q* : 46 : 15) [21]

Again, ponder over the way in which the principle of Providence has ingrained in the very nature of the mother the love that she has to bear towards her child — love which is the noblest of feelings that human nature is capable of displaying.

It is this love of the mother which inspires in her the noblest of sentiments. Till the child grows into manhood, she does not live for herself, but for her child. For her child's sake, there is no sacrifice too great for her to bear. Her very love of self pales into

insignificance before her love for her child. Instances of motherly sacrifice are too common, and give no occasion for any surprise.

Look further at the system of Providence! As the child grows in years, the love of the mother for the child instinctively or gradually diminishes in intensity and a time comes when, though this feeling does not completely die out as among the lower animals, there is a distinct subsidence in its warmth. Why should it be so? Why is it that the moment a child is born, this great feeling of motherly love takes a sudden rise, and why, having lasted for sometime, it gradually subsides? This is so because such is the working of the principle of Providence, such the condition of its existence. Providence desires that the child in its helpless state should be nourished by others. It has therefore fixed the feeling of love in the mother as a motive force for the child's nourishment. When the child has reached a stage when it no longer needs the careful attention of the mother, the need for it also does not remain. In fact, its continuance will cause unnecessary strain to the mother and hinder the child's development. It is only at the infant stage that the child needs tender nursing. That is why the love of the mother is intense at such a stage. But as the child advances in years, the need for external aid of every kind diminishes. There is, no doubt, that the mother's love keeps the grown-up man continuous company. But this has only a social value. It is no longer that instinctive care for him as it was in his infancy.

There is, however, a little difference between the nursing of a human child and that of an offspring of the lower living order. When, for instance, a chicken comes out of its shell, its constitution is different from that of the young one who needs to be fed on milk. It is from the very beginning inclined to live on normal or ordinary food, provided there is some one to show it the way. You will have noticed that the moment the chicken comes out, it feels the urge to seek out its food, and the mother then shows it how to pick out its food. Sometimes she herself picks out food for it, softens it within her stomach and when the chicken opens its mouth brings it out from within and puts it into its mouth.

SPIRITUAL AND MENTAL EQUIPMENT Stranger than the outward aspect of this scheme of Providence is the inward aspect of it.

Whatever provision that one might find in the visible material aspects of life, they will be of no value to it, if each living object was not gifted at the same time with an inward talent to make the right use of the provisions afforded. The two are so designed that the forces at work within are endowed with the capacity to harmonize with the outward material provisions of life. There is no object of creation the constitution of which is repellant to the demands of its sustenance.

Of the facts of life which in this connection call for consideration, there are two to which, because of their importance, the *Qur'ān* repeatedly draws attention. One is what is called *Taqdīr*, the other *Hidāyat.*

TAQDĪR The meaning of *Taqdīr* is 'to assign' a particular role to everything, whether quantitatively or qualitatively. We therefore notice that every object is bound both in its outward and inward aspects by conditions warranted or fixed by its very nature and that these conditions are in perfect consonance with the variegated demands of its growth and development.

> Everything hath He created
> And measured out to each its measure. (*Q* : 25 : 2) [22]

Why is it that every object takes its rise in an environment most congenial to it, or why should every object of creation, both in its inward and outward aspect, agree with the character of its environment, and *vice versa?* This is so, because such is its *Taqdīr* or conditions of life fixed for each object in its interests by its Almighty and Wise Creator. The law of *Taqdīr* is not confined to the animal or mineral world alone, but is applicable to everything in the universe. Even the world of planets is bound by this very law of *Taqdīr.*

> The sun rolls on along its prescribed path.
> This, the ordinance of the Mighty, the Knowing. (*Q* : 36 : 38) [23]

It is due to this law of compatibility that every object of creation finds in its environment all that it needs for its sustenance and

development. The bird that flies, the fish that swims, the quadruped that walks and the insect that crawls, has each a body which suits its environment or such as that environment demands. You do not find a bird live in water or the sea, because it cannot supply the environment a bird needs. The fish does not take its rise on the dry land, because dryness is not agreeable to its life. If an object born in a certain environment rushes into another, it comes into conflict with this law of life, the law of *Taqdīr*. It either ceases to exist, or if it continues to exist at all, it gradually develops a constitution and a disposition which conform to the character and behaviour of its new surroundings.

And then, each species is moulded to suit a particular environment. An object which takes its rise in a cold climate is meant to thrive only in that climate. The same is true of those that take their rise in hot climates. The beast thriving round the North Pole is not noticeable along the Equator. The animals of the torrid zone are not found in the frigid.

HIDĀYAT It means "to show the way, to give direction along a path, to guide"; and there are several forms of this, of which mention will be made in detail at a later stage. Here attention is to be drawn only to that systematized form of *Hidāyat* which opens out for every object of creation appropriate avenues of nourishment, and which helps it to proceed along the path of life, and stimulates its wants and directs it to the means of its satisfaction. This *Hidāyat* or direction of nature is indeed the *Hidāyat* of *Rubūbiyat*. Were it not for this *Hidāyat* implicit in *Rubūbiyat*, no object of creation would have profited by the means of sustenance and growth provided around it, and indeed life itself would have ceased to display its activities.

But what is this *Hidāyat* of *Rubūbiyat* or of Providence? The *Qur'ān* says that this is the instinctive urge of nature, or the talent inherent in sense perception. This is a direction of nature which at first takes the form of an instinct, and then functions as sense perception. Instinct and perception are but two of the forms this *Hidāyat* assumes.

Instinct in the present context is that inward force which actuates a thing to be drawn by its own inward urge to its means of

sustenance; it does not need any external direction or aid. The offspring of a human being or of an animal, the moment it is delivered from the wómb of its mother, instinctively feels that its means of sustenance is in the breasts of its mother and forthwith draws itself to them. The moment it touches the nipple of its mother's breast, it automatically starts the process of sucking. We often see how the kittens, the moment they are delivered and even before they open their eyes and the mother is still licking at them, rush themselves to the breasts of their mother. See how the infant which has just come out into life and which has not as yet been affected by its external world, instinctively realizes that the breasts of its mother are the store-house of its nourishment, and promptly reaches its mouth to them. What angel, so to say, is that which whispers into its ears that this is the way to find nourishment? Surely, it is its instinct. It is this instinct which guides the infant to its nourishment, before it is guided to it by its sense perception.

If you happen to have a cat in your house, you will notice what she does when she gets pregnant. Suppose this is her first experience. The moment she feels the time for delivery is approaching, she begins to search for a place of security for her offsprings-to-be. She ransacks every nook and corner of the house for the right place. Once she delivers her offsprings in that place, she seems to feel a sort of apprehension for their safety, so much so, that she shifts them from place to place. What is it which impels this cat to search out places of security for its coming offsprings or what is it that gives the idea to her that they would need security? What is that which lets her feel that the moment her offsprings come out, their enemy, the he-cat, will be roaming about to sense and hunt them, and that she should change their place of security from moment to moment? Clearly this is the *Hidāyat*, the instinct provided in the cat by the divine *Rubūbiyat*. This instinct is inherent in every living object to open out for it the way to life and its nourishment.

The next stage in this scheme of direction is that of the senses, and of the reasoning faculty. The lower animals, though they do not possess the intellect which helps reasoning and reflection, have in them the talent of sense-perception to the extent they need in their particular spheres of life, by means of which they regulate and satisfy their wants of life—their needs of habitation, food, reproduction

and safety. But this talent in them is not uniform. On the other hand, it is given to each in proportion to its needs. The sense of smell is very acute in the ant; for, it is through this sense that it has to fetch its food. The sight of the eagle and the vulture is very keen, for otherwise it cannot locate its food from a height. It is unnecessary to find out whether this talent in the lower animals exists in them from the very day of their inception, or that it develops in them gradually in response to the demands of their environment. It is enough to know that this talent in them is the gift of nature, and that the law of growth and development is also a law fixed by it.

In short, such is the character of Nature's direction which the *Qur'ān* designates as *Waḥī* or the inspiration stimulated by the divine *Rubūbiyat.* In Arabic *Waḥī* means intuition or inward prompting or revelation. Indeed, it is a sort of nature's inward whisper which suggests to every object of creation its way of life.

> And thy Lord *revealed* to the bee: "Provide thee habitation in the hills and in the trees and in the hives which men provide for thee". (*Q* : 16 : 68)[24]

And it is to this directive of *Rubūbiyat* that the attention of Moses was drawn when in reply to the question of Pharoah:

> "Who is your *Rabb*?" He was made to say:
>
> "Our Lord is He who hath given to everything its particular form, and then directed its development?" (*Q* : 20 : 50)[25]

It is this directive quality of *Rubūbiyat* which is referred to as the smoothening of the passage of life in the following verse:

> Of what did God create man?
> Out of moist germs he created him and fashioned in accordance with his nature
> And smoothened his passage in life. (*Q* : 80 : 18–20)[26]

This "smoothening of the passage of life" is the direction of instinct with which every object is endowed. For, were it not for

this direction of Nature, it would not have been possible for us to obtain our means of existence.

At a later stage of this work, you will come to know that the *Qur'ān* speaks of four stages in the process of creative activity — *Takhlīq* (bringing into being), *Taswiyā* (giving it a proper mould), *Taqdīr* (assigning to it a specific role) and *Hidāyat* (guidance):

> Praise the name of thy Lord, the Most High!
> Who hath created, and balanced all things,
> Who hath fixed their destinies, and grants them guidance (in the passage of life). (*Q* : 87 : 1-3)[27]

EVIDENCE OF RUBŪBIYAT It is for this reason that wherever the *Qur'ān* speaks of the existence of God, His unity and His attributes, it seeks its evidence from the order of life subsisting in the universe. It is this analogical deduction which forms the distinguishing feature of the method of presentation which the *Qur'ān* observes. But before any exposition of this method is attempted, it seems desirable to explain some of the bases on which it rests. For, this aspect of the Qur'ānic manner of presentation has, for reasons into which one may not go here, been greatly neglected in the past, and needs, therefore, to be traced afresh.

APPEAL TO REASON The primary and the most important feature of the method of presentation observed by the *Qur'ān* is the appeal to reason that it makes. It lays repeated emphasis on the search for truth, and on the need of exercising one's reason and insight and of reflecting over the inward and the outward experience of life and drawing valid conclusions. In fact, there is no chapter in the *Qur'ān* wherein it has not made an earnest appeal to man to reflect over everything.

> On earth are signs for men of firm belief, and also in your own selves: will ye not then notice them? (*Q* : 51 : 20–1)[28]

Man, says the *Qur'ān*, has been endowed with reason and insight, and so, will he be held responsible for the proper exercise of this talent.

> Surely the hearing and the sight and the heart (of man), — each of these shall be questioned. (*Q* : 17 : 36)[29]

The *Qur'ān* points out that in everything that the earth contains and in every scene which the heavens present, and in every aspect that life puts on, there are signs of deep import for man, if only he cares to notice them.

> And many as are the signs in the heavens and on the earth, yet they will pass them by, and turn aside from them. (*Q* : 12 : 105)[30]

ORDER OF CREATION What is the truth that dawns on man when he reflects over the working of the universe ? The *Qur'ān* says : the first thing that will strike him will be this, that there is a universal law of life, the law of *Takhlīq-bil-Haq* or of creation in right form, which binds all things together. He will find that everything in the universe is so designed that it is linked to every other under a single principle of life, and that everything is fitted into this scheme for a specific purpose, and that nothing is created in vain. He will find that the entire order has a definite objective before it.

> God hath created the heavens and the earth for a serious end :
> Verily in this is a sign (of divine purpose) to those who believe. (*Q* : 29 : 44)[31]

In the chapter, *Āl Imrān,* there occurs the well-known verse :

> Our Lord ! All this, Thou hast not created in vain. (*Q* : 3 : 191)[32]

In another place, the term *Takhlīq-bil-Bātil* is used as a synonym for *tala'ub* or mere sport.

> We have not created the heavens and the earth and whatever is between them in sport :
> We have not created them but for a serious end :
> but the greater part of them understand it not. (*Q* : 44 : 38–9)[33]

The *Qur'ān* itself gives an exposition of the term used in the above passage, the term *Takhlīq-bil-Bātil*, in more than one place. For instance, at one place, it draws attention to an aspect of its connotation which emphasizes that everything that exists does not exist without its value to life, and that Nature itself desires that whatever is to be fashioned, should be so fashioned that it must contain within itself all that it needs for its welfare.

> In right form hath He set the heavens and the earth : It is of Him that the night returneth upon the day, and that the day returneth upon the night : and He controlleth the sun and the moon, so that each speedeth to an appointed goal. Is He not the Mighty, the Gracious ? (*Q* : 39 : 5)[34]

In another place, while drawing attention to the benevolent working of the planetary system, the same term *Takhlīq-bil-Haq* is employed.

> It is He who hath appointed the sun for brightness and the moon for light, and hath ordained her stations that ye may learn the numbering of years and the reckoning (of time). God hath not created all this but for a serious end. He maketh his signs clear to those who understand. (*Q* : 10 : 5)[35]

Yet in another place, the term is used to mean the beauty of nature or to suggest that within the bosom of the universe or through and through it, there is at work a law of beauty or harmony which demands that everything that fashions or shapes itself within it, should be a thing of beauty or perfection.

> He hath created the heavens and the earth in right form ; and He hath fashioned you and given goodly forms. (*Q* : 64 : 3)[36]

In like manner, the *Qur'ān* cites the law of causation as being implicit in the *Takhlīq-bil-Haq*. Everything in this world has a talent appropriate to its role in life and which in its manifestation has to produce a specific result. These talents or characteristics and the results which flow from them are immutable. How then can

we expect that the good or the evil character of our actions will not produce corresponding results ? Can the law of nature which discriminates between the good and the evil in everything fail to operate only in the field of human actions ?

> Deem they whose gettings are only evil, that we will deal with them as with those who believe and do right, so that their lives and deaths shall be alike ? Ill do they judge.
> In all truth hath God created the heavens and the earth that he may reward every one as he shall have wrought; and they shall not be wronged. (*Q* : 45 : 21–2)[37]

The 'life hereafter' or the life after death is also governed by the same *Takhlīq-bil-Haq*. Everything in the universe serves a purpose or moves towards a specific goal. So it is with the life of man which has a purpose to serve or a goal towards which it has to move. The goal is the 'life hereafter'. For, it is unthinkable that man should be created just to live for a few moments and then get completely annihilated.

> Have they not considered within themselves that God hath not created the heavens and the earth and all that is between them but for a serious end and for a fixed term ? But truly most men believe not that they shall meet their Lord. (*Q* : 30 : 8)[38]

In short, the basis of the Qur'ānic argument is as follows :

(1) At the time when the *Qur'ān* was delivered, the concept of religion which prevailed everywhere was not only not allied to reason but rested on mere beliefs. The *Qur'ān* on the other hand, came forward to let religion take its stand on reason.

(2) The supreme appeal of the *Qur'ān* is to reason and the faculty of reflection. It invites everyone to study and reflect over the world of creation.

(3) It says that the secret of *Takhlīq-bil-Haq* will disclose itself through the study of creation. It therefore calls on man to note that there is nothing that exists which has not to serve some

purpose or other, and that everything fits into one supreme scheme of life. Everything is, in ways peculiar to itself, linked to every other under a definite system subserving a series of universal purposes.

(4) It says that when man reflects over those purposes, the way to reality will open out before him by itself and relieve him of all obsessions born of ignorance and intellectual and spiritual blindness.

EVIDENCES OF RUBŪBIYAT In this connection it has to be pointed out that of all the manifestations of divine attributes which mark the course of the universe the most universal on which the *Qur'ān* draws for its argument in support of the unity of God is that of *Rubūbiyat.* The very fact that the working of the universe should regulate itself in such a way that everything therein contributes to life and growth and provides for every situation and every condition, says the *Qur'ān,* should instinctively raise the conviction in man that there does exist a being who provides life to the entire universe and looks after it and who for that purpose must necessarily possess certain specific attributes without the operation of which such a complete and flawless machinery of existence would never have taken its rise.

The *Qur'ān* asks: Can the instinct of man ever impel him to believe that all this machinery of life has of itself come into existence and that no aim or purpose underlies it? Is it possible that this machinery of existence which postulates clearly the hand of Providence, has no design for it whatsoever? Does this entire order of life owe its existence to just a blind and deaf Nature, a lifeless matter, or an insensitive electron, and not to a being possessing a will of its own and a directing intellect?

If so, the position will be this. The function of Providence is at work everywhere, and this without an agent behind it. There is design in everything, and this without a designer. Mercy is dispensed, and this without a merciful dispenser. In short, everything is there, and this, without there being anything. The nature of man can hardly agree to believe that there can ever be an action without an actor, orderliness without a director, a plan without a planner, a building without a builder, a design without a designer,

everything without the existence of anything. The very instinct of man cries out that such cannot be the case. His very nature is so constituted that it cannot but affirm. It has no room for doubt or disbelief.

The *Qur'ān* points out that it is against the nature of man that he should ponder over the working of the universe and yet deny the existence of an all-embracing Providence. The *Qur'ān* says: Man can deny everything under the stress of indifference or arrogance, but he cannot deny his own nature. When he looks around and finds that the hand of Providence is at work everywhere, his very nature will cry out that what he beholds cannot exist without a Providence.

Be it noted that the method of presentation observed by the *Qur'ān* is not to offer postulates or intellectual poses and to base its argument thereon. On the other hand, its appeal is to man's natural instincts and aptitudes. It points out that the sense of God is inherent in human nature. If one denies it through indifference, he needs to be warned against that indifference. But the method to employ for this should not wholly be intellectual in character. On the other hand, it should be such as could touch his heart also and rouse his conscience. Once that is done, he needs no argument to bring conviction to him. That will come to him as a matter of course. That is why the *Qur'ān* cites man's own nature as an argument against himself.

> Nay, man is a telling witness against himself, although he tenders excuses. (*Q* : 75 : 14)[39]

That is why the *Qur'ān* repeatedly addresses itself to human nature and invites an answer from its very depths.

> Say: Who supplieth you sustenance from the heavens, and the earth? Who hath power over hearing and sight? And who bringeth forth the living from the dead, and bringeth forth the dead from the living? And who ruleth over all things?
> They will surely say: "God". Then say:
> What! Will ye not therefore be mindful of Him? Such then is God, your true Lord: and when truth is gone, what

> remaineth but error? How then are ye so perverted? (*Q* : 10 : 31–2)[40]

The *Qur'ān* asks further :

> Say: Is God the more worthy or the gods they join with Him?
> Is not He (the more worthy) who hath made the heavens and the earth, and hath sent down rain to you from the sky by which we cause luxuriant groves to spring up? It is not in your power to cause the trees there to grow. What! A god with God? Yea! They are people who ascribe equals (unto Him).
> Is not He (the more worthy) who hath set the earth so firm, and placed rivers in its fold and hath placed mountains upon it and set a barrier between the two seas? What! A god with God? Nay, most of them know not.
> Is not He (the more worthy) who answereth the oppressed when they cry to Him, and taketh off their ills, and maketh you to succeed your sires on the earth? What! A god with God! Little do they reflect!
> Is not He (the more worthy) who guideth you in the darkness of the land and of the sea, and who sendeth forth the winds as heralds of His mercy? What! A god with God? Far from God be, the Exalted High, what ye join with Him!
> Is not He (the more worthy) who projects creation, then reneweth it, and who supplieth you out of the heavens and the earth? What! A god with God? Say: Bring forth your proofs if ye speak the truth. (*Q* : 27 : 60–4)[41]

Every one of the questions raised here is a definite argument in itself; for, to every one of these questions there is but one answer, and that is what human nature itself so forcibly furnishes. Our dialecticians of the past missed to take note of this. They failed to appreciate the Qur'ānic method of presentation, and in consequence lost themselves in far-fetched conceits.

The innumerable references made in the *Qur'ān* to the means of life provided for every object in the universe and to the diverse

aspects of its system of life and growth form, in fact, the basis of the Qur'ānic argument.

> Let man look at his food ;
> It was We who (first) rained down the copious rains,
> Then cleft the earth with clefts,
> And caused the up-growth of the grain,
> And grapes and healing herbs,
> And fruits and herbage.
> For the service of yourselves and of your cattle. (*Q* : 80 : 24–32)[42]

Reflect here over the phrase, 'Let man look'. However indifferent man may grow, or avoid to face the realities of life, these realities will in their vast scope and universality always stare him hard in the face. One may shut his eyes to everything in the world ; but he cannot shut them to the means of his own sustenance. Let him look at the food he places before himself. What is it — a grain of wheat. Well ! Let him place that grain into the hollow of his hand, and let him think over what stages has it had not to pass through before it could emerge in its present form. Was it possible for this insignificant grain to have come into existence had not the entire frame-work of life participated actively in its growth, and that, in a particular manner ? And when such a system of organized co-operation is at work, could it be said that it has no organizer to direct its operation ? In the chapter, *Nahal,* the argument is presented in another form.

> Ye have (also) a lesson in the cattle.
> We give you drink of the pure milk from between dregs and blood, which is in their bellies — pure beverage palatable to them that quaff it.
> And from the fruits of the palm and the vine,
> Ye get wine and healthful nutriment ;
> in this, verily, there are signs for those who reflect.
> And thy Lord hath revealed to the bee, saying :
> " Provide thee habitations in the hills, and in the trees, and in the hives which men do provide for thee.

> Feed then on every kind of fruit, and pursue the ways of your Lord." From its belly cometh forth a fluid of varying hues which yieldeth medicine to man. In this, verily, are signs for the thoughtful. (*Q* : 16 : 66–9)[43]

Even as the *Qur'ān* has cited the world of creation for a proof of the existence of a creator, so also, has it referred to the order of life and growth in the universe not only to prove the existence of a directing mind, but to establish that, even as this order is flawless and complete, so must be the mind that regulates it.

One may express this in plainer form. We notice that everything in this world needs sustenance and is provided with it. Surely, there must be some one who could provide it. Who then could it be ? Certainly not the one who himself is in need of sustenance. Read the following verses where this method of argument is employed :

> What think ye ? That which ye sow —
> Is it ye who cause it to grow, or do We cause it to spring forth ?
> If We pleased, We could so make your harvest dry and brittle that ye would lament and say : "Truly have we incurred expense, yet are we deprived of harvest".
> What think ye of the water ye drink ?
> Is it ye who send it down from the clouds, or We ?
> Brackish could We make it, if We pleased ?
> Will ye not then be thankful ?
> What think ye of the fire you strike ?
> Is it ye who rear for it the trees or do We rear ?
> It is We who have made it as a remembrancer, and a benefit to the way-farer of the desert. (*Q* : 56 : 63–73)[44]

ORDER OF PROVIDENCE AS ARGUMENT FOR DIVINE UNITY. Likewise, the *Qur'ān* bases its argument for divine unity on the order of life subsisting in the universe.

> O men ! Adore your Lord who hath created you and those who were before you : haply you may be mindful of Him.

> Who hath made the earth a bed for you and the heaven a covering, and hath caused water to come down from heaven, and by it hath brought forth fruits for your sustenance ? Do not therefore set up knowingly rivals to God. (*Q*: 2 : 21–2)[45]
> O men ! Bear in mind the favour of God towards you. Is there a creator other than God who nourisheth you with the gifts of heaven and earth ? There is no god but He ! How then are ye turned aside from Him ? (35: 3)[46]

ORDER OF PROVIDENCE AS ARGUMENT FOR DIVINE REVELATION In like manner, the *Qur'ān* draws from this very order of divine Providence the principle of good and evil that is at work in the life of men, and draws also the argument for divine revelation. It is not conceivable that the God of all the worlds — of all creation — who has provided the means of physical growth and development for everything, should omit to devise a system or law of life which could attend to the spiritual needs of man. Even as in the realm of physical life, a system is provided to sustain the spiritual life of man and that is the provision of what is called divine revelation.

> The revelation of the Book is from God, the Mighty, the Wise !
> Assuredly in the heavens and the earth are signs for those who believe,
> And in your own selves: and in the animals scattered abroad are signs for those firm in faith :
> And in the succession of night and day, and in what God sendeth down of sustenance from the clouds whereby He giveth life to the earth when dead, and in the change of the winds, are signs for a people of discernment.
> Such are the signs of God : with truth do We recite them to thee. But in what word will they believe, if they reject God and His signs ? (*Q* :45 : 1–6)[47]

The *Qur'ān* is certainly aware of those who doubt the principle of revelation.

> No just estimate do they form of God when they say : "Nothing hath God revealed to man". (*Q* : 6 : 91)[48]

For such, the *Qur'ān* presents the analogy of the physical world so as to suggest by implication that even as the physical needs of man are provided in an organized form, so also there does exist an organized form of provision for his spiritual needs.

> Verily God causeth the grain and the date stone to sprout forth : He bringeth forth the living from the dead, and the dead from the living ! This is God ! Why then, are ye turned aside from Him ?
> He causeth the dawn to appear, and hath ordained the night for rest, and the sun and the moon for computing time ! The ordinance of the Mighty, the Wise !
> And it is He who hath ordained the stars for you that ye may be guided thereby in the darkness of the land and of the sea ! Clear have we made our signs to men of insight. (*Q*: 6 : 95–9)[49]

ORDER OF PROVIDENCE, AN ARGUMENT FOR THE LIFE HEREAFTER. Similarly, the *Qur'ān* bases its argument for the life hereafter on the analogy of the visible, mundane system of divine Providence in the phenomenal world. A thing which has been devised with such meticulous care and circumspection has always a meaning to offer and purpose to serve. An object like the human being who is made to appear the best of objects on earth and for whose development so much has been carefully provided, is certainly not meant to be a thing which has no better purpose to serve than to strut on earth for a while and disappear for ever. The Creator of the universe who has created everything for a specific purpose will not throw away the best of his creation, viz., man, as a piece of no value or little consequence.

> "What ! Did you think that We had created you in vain and that ye should not be brought back to us ?" Wherefore, let God be exalted, the King, the Truth ! There is no god but He ! Lord of the stately throne ! (*Q* : 23 : 115–6)[50]

So far, we have presented the idea after the simple manner of the *Qur'ān*. In the language of science, however, we may state that man is the latest and the noblest link in the process of creative evolution on the earth. If we look back across time to the very

first impulses of life, the life on earth will be found to be an immeasurably lengthy evolutionary process aiming at and culminating in the completion of man. In other words, Nature has taken billions of years in its endeavóur to give shape to its noblest piece of art, viz., man. Visualize to yourself the far-off distant event of the past when this planet of earth was thrown out of the moulten mass of matter, the Sun, and the long period that it must have taken to cool and acquire equable temperature and become fit for life to grow thereon. Who knows how long did it take before the first germ of life, now called protoplasm, could emerge, or how long it took to mould a body for it, and carry it forward from a lower form to a higher, and so on, till it could assume its present human shape? And even then, who knows how long it must have taken to build the requisite intellect for him before man could take his station on the cultural plane? We shall not be wrong if we assert that all that has been wrought since the formation of the earth is but one long story of man's growth and development.

The question arises: Shall an object in the shaping of which nature has had to make such prolonged careful arrangement was meant just to eat and drink for a little moment on earth and get extinguished for ever?

A further question arises as a corollary. If the life of man has in the past undergone an endless series of changes only to assume a higher form every time, why should we not expect a continuation of the same process in future? When we are not surprised at the process in the past of one phase of life emerging out of another in succession, why should we grow sceptical, when it is said that the present form of human life disappears only to assume a still higher form?

> Thinketh man that he is to be left to drift?
> Was he not a mere germ in the seminal state,
> And was he not then made into a clot of blood,
> Out of which God fashioned him, and made him perfect?
> (*Q*: 75 : 36–8)[51]

Chapter LI entitled *Al Dhāriyāt* — Scatterers, is devoted chiefly to the subject of requital, *dīn*, or the consequence in the life

hereafter of what one does in this. "Surely", states the *Qur'ān*, "it is the truth of which you are forewarned. Judgment is sure to be delivered". The idea is emphasized by a reference to the functioning of *Rubūbiyat* in nature.

> By the clouds which scatter with scattering,
> By those (winds) which bear their load,
> And by those which speed lightly along,
> And those which apportion by command! (*Q* : 51 : 1–4)[52]

This is reinforced by an appeal to the facts of life:

> And in the earth are signs for those who are of firm belief,
> And also in your own selves:
> Will ye not then notice them?
> The heaven hath sustenance for you, and containeth that which ye are promised. (*Q* : 51 : 20–22)[53]

To clench the whole issue, the *Qur'ān* asserts:

> By the Lord of the heaven and of the earth, verily, this is the truth even as ye speak yourselves. (*Q* : 21–3)[54]

The affirmation is emphatic and amounts to suggest that even as provisions of this life are provided by God, even so, a recompense in the life to follow is provided by God for every action one does in this life.

The method followed by the *Qur'ān* to bring home its truths is not that of logic involving complicated argumentation. On the other hand, its appeal is direct and straightforward. Its questions posed prompt appropriate answers. Indeed, the answers are implied in the very manner of its questioning. That is why it very often frames its appeal in forms of address such as: "O men! Serve your Lord" —"Serve Allah, my Lord and your Lord"[56]—"Verily, Allah is my Lord and your Lord, so, serve Him"[57]—"This is Allah, your Lord; so serve Him"[58]—"Of a truth, this, your faith is the one faith and I am your Lord; therefore serve"[59]—"Say: will ye dispute with us about God, when He is our Lord and your Lord"?[60]

It is a matter for deep regret that our commentators of the *Qur'ān* have failed to notice this peculiarity of the Qur'ānic presentation. Losing themselves in dialectical disquisitions, they have neglected to note and appreciate the straightforward method of the *Qur'ān*. The result is that the spirit of the *Qur'ān* has been kept in the background on their account.

Section IV

Divine Benevolence

Raḥmat

DIVINE BENEVOLENCE: RAḤMAT

Al-Raḥmān, Al-Raḥīm : The Benevolent, The Merciful

THE terms *Al-Raḥmān* and *Al-Raḥīm* are derived from *Raḥmat.* The term *Raḥmat* in Arabic is used to denote the type of tenderness which stimulates in one the urge to show kindness to others. Its connotation is wide enough to cover the qualities of love, compassion, benevolence and generosity.

The two terms *Al-Raḥmān* and *Al-Raḥīm*, though both are derived from the same root of *Raḥmat*, denote two separate aspects of it. *Al-Raḥmān* means the being who possesses *Raḥmat* ; and *Al-Raḥīm* means the being who not merely possesses *Raḥmat* but gives perennial expression to it, and from whom everything in the universe derives goodness every moment.

The purpose of the *Qur'ān* in bringing to mind the two aspects together is to emphasize the all-embracing character of the *Raḥmat* of God.

> And my *Raḥmat* encompasseth everything in the universe. (*Q* : 7 : 156)[61]

RAḤMAT But what is this *Raḥmat* of God ? The *Qur'ān* points out that whatever beauty or perfection that there is in life, is but an expression of the divine *Raḥmat.*

When we reflect over the life of the universe, the most pointed reality that strikes us is the order that subsists therein — the *Nizām-i-Rubūbiyat.* It is through this order that we are introduced to Nature : and when we get to know it a little closer, we realize that a greater reality than this order is at work everywhere and on which this very order depends.

And what is the objective of this order, this *Rubūbiyat ?* It is sustenance of life in the universe. But sustenance alone is not the whole objective. Something greater than this is in view. Sustenance is but a means to the development of beauty in everything. We notice that there is a design in the life of the universe, and that

there is beauty in this design. There is in its disposition the sense of balance. Its actions display specific attributes. In its visage there is beauty. In its voice there is music. In its smell there is perfume, and there is nothing about it which does not contribute to the upkeep of its edifice. This aspect of life is greater in its reaches than the orderliness (*Rubūbiyat*) that dwells therein. And this reality the *Qur'ān* designates as *Raḥmat*, an attribute which displays the qualities both of *Al-Raḥmān* and *Al-Raḥīm*, the graciousness and mercifulness of God.

THE DESIGN OF THE UNIVERSE AN OUTCOME OF DIVINE BENEVOLENCE The machinery of life would not have come into existence, if every action of it were not endowed with the talent for steady perfection. And why this talent ? The aim is to create and not to destroy, to produce harmony and not disorder. And why so ? The intellect of man has wrangled over this fact of life and has found no intelligible explanation. But the *Qur'ān* points out that this is so, because of the *Raḥmat* pervading the nature of the universe, and because the demand of *Raḥmat* is to produce harmony; so much so, that a definite design underlies the formation of the universe and the constitution of every object therein. The provision of the elements of life in fixed quantities is a sign of balance or proportion. There is balance in the disposition of each object. There is balance in the growth and development of everything leading to perfection. It is the quality of balance which marks every creative activity.

But why should there be any balance or harmony in the nature of the universe ? Why should the elements whenever they mix with each other do so in certain proportion, or why matter should display at all the quality of proportion and not transgress it ? Human knowledge stands bewildered and can offer no reply. But the *Qur'ān* asserts that this is so because the Creator of the universe is Himself the God of grace or mercy, *Raḥmat*, and that this grace of His seeks expression, and naturally therefore what is expressed must necessarily be a thing of beauty, grace, or an embodiment of harmony.

Philosophy points out that the urge of Nature is to aim at form and beauty. Form demands proportion, and beauty demands harmony.

The two constitute this compulsive law of life. But the question arises: Why this compulsiveness? Why harmony, and not the reverse of it? Philosophy fails to give an answer to these questions. In the words of a renowned philosopher, "Where 'why' begins, philosophy ends". But the *Qur'ān* offers an answer. This compulsiveness, it points out, is the compulsiveness of divine grace. The mercy of God demands that whatever comes into being must be good and beautiful, and so it is. Asks the *Qur'ān*:

> Say: Whose is all that is in the heavens and the earth?
> Say: God's. He hath imposed mercy on Himself as a law. (*Q*: 6: 12)
> My mercy compasseth all things. (*Q*: 7: 156)

We notice that whatever exists in the universe or whatever comes into being possesses a particular quality of its own, and that these qualities fulfil certain specific needs of our life. The sun. the moon, the stars, air, rain, rivers, oceans, and mountains have their own special qualities and they contribute to our comfort.

> And He hath subjected to you all that is in the heavens and all that is on the earth: All is from Him. Verily, herein are signs for those who reflect. (*Q*: 45: 13)
> It is God who hath created the heavens and the earth, and who sendeth down water from the heavens, and so bringeth forth fruits for your food: And He hath subjected to you the ships, so that by His command they pass through the sea; and He hath subjected the rivers to you: and He hath subjected to you the sun and the moon in their constant courses: and He hath subjected the day and the night to you: of everything which ye ask of Him, giveth He to you; and if ye would reckon of the favours of God, ye cannot count them! Surely, man is unjust, not grateful. (*Q*: 14: 32–34)

Look at the earth! Its surface is spread over with fruits and flowers. On it streams of water flow. From the depths of the earth come out gold and silver. Although its surface is curved, it is so formed that for us it looks like a levelled up ground.

And He it is who hath outstretched the earth and placed on it firm mountains and flowing streams; and of every fruit He hath provided two kinds. He causeth the night to enshroud the day. Verily, herein are signs for those who reflect. And on the earth hard by each other are its various portions : gardens of grapes and corn, and palm trees, single or clustered. Though watered by the same water, yet some make We more excellent as food than other : Verily in all this are signs for those who understand. (*Q* : 13 : 3–4)[66]
And now have We established you on the earth, and given you therein the supports of life. How little do ye give thanks ! (*Q* : 7:10)[67]

Similarly look at an ocean. On its surface float ships, and down below flutter fishes, and further down in its depths pearls and corals are formed.

And look ! He it is who hath subjected the sea to you, that ye may eat of its fresh fish, and take forth from it ornaments to wear ; look ! The ships plough its billows that ye may go in quest of His bounties, and that ye might give thanks. (*Q* : 16 : 14)[68]

Behold the animal life ! The cattle roaming on the earth, the birds wafting in the air, the fishes fluttering in water are all there to benefit us.

And the cattle! For you hath He created them : in them ye have warm garments and gainful uses ; and of them ye eat : And ye have a sense of beauty in them when ye fetch them home, and when ye drive them to pasture. And they carry your burdens to lands which ye could not else reach but with hardship. Truly, your Lord is full of goodness and compassion.
And He hath created horses, mules and asses, that ye may ride them, and for your ornament : and things of which ye have no knowledge hath He created. (*Q* : 16 : 5–8)[69]
And in the existence of the cattle, there is great food for reflection. We give you drink of the pure milk between dregs

> and blood which is in their bellies — pure milk, easy and agreeable to swallow for those who drink. (*Q* : 16 : 66)[70]
> And God hath given you houses to dwell in : and He hath given you skins of beasts for tents, that ye may find them light when ye shift your quarters, or when ye halt ; and from their wool and soft fur and hair hath He supplied you with goods that ye might use for a time. (*Q* : 16 : 80)[71]

Man, however uncivilized or narrow his life, is never insensitive to the good that his surroundings offer. Take the case of even a humble wood-cutter. Sitting in front of his hut, he may not be able to interpret what he beholds around him, but he certainly feels that everything around him contributes to his comfort. When he falls ill, he eats the herbs close to him to cure his illness. When he feels the heat of the sun, he seats himself under the shade of trees. In hours of unoccupation, he cools his eyes by looking at green fields and beautiful flowers. The trees around provide him with fruit. When they dry up, they supply planks for him. In his hearths, they glow into flames and help him to cook his food and so forth.

> (It is He) who even out of the green trees hath given you fire, and indeed, ye kindle fire from it. (*Q* : 36 : 80)[72]

All these benefits you do receive. But who can say what all purposes Nature may serve ! Man knows only a few of them.

> And none knoweth the hosts of thy Lord but Himself. (*Q* : 74 : 31)[73]

Be it kept in view that nature has devised this scheme of utility in such a fashion that all living objects are served simultaneously with what they need without distinction. Even as man living in a mansion may feel that the entire creation exists only for him, even so, an ant may say that everything subserves its needs. And who can deny this ? Does not the sun in reality exist to provide warmth to the ant, the rains come to offer moisture to it, and the air waft to bring the smell of sugar to its nostrils ? Does not the earth

exist to provide the type of shelter this ant needs in every changing season? The blessings of Nature follow a law of their own which are of universal and simultaneous application to everything that exists.

> No kind of animal is there on earth, nor bird that flieth with its wings, but they are communities like unto you. (*Q* : 6 : 38)[74]

SPLITTING AND BUILDING One should not forget that the world of life is one of conflict. Here splitting is accompanied by building. Every gathering has a counter dispersal. Even as the breaking of stones is meant only to carve out a thing of beauty, even so, the process of destruction in the universe only subserves the demands of a beauteous construction. Nature builds every corner of the edifice of life assiduously. It moulds every tiny part of it with equal care. In the interest of beauty, it counters obstruction. It is this urge for perfection which sometimes has to produce convulsions or catastrophies, although these are not in reality, evidences of destruction. In fact, there is no destruction anywhere in life. All that happens is proof of construction. The storms in the oceans, the high floods in the rivers, the volcanic eruptions in the mountains, the snowfalls over the trees, the hot winds of summer, the thunders of the rainy season and clouds and hurricanes — all those may not be pleasing. But you may not know that every disturbing event in the frame-work of life is as such a contributory force for perfection as anything that you may think of. Were there no storms in the ocean, you will not have rains on the plains. Were the clouds to produce no lightning, you will have no rain at all. Were there no volcanic eruptions in mountains, the boiling lava within the bosom of the earth will burst out and spread over its surface. You may question, why at all there should be boiling lava within the earth. But you should know that but for it, the quality of growth and development in the things of the earth would never have displayed itself. It is to this fact of life that the *Qur'ān* draws repeated attention, as for instance, in the chapter entitled *Rum* (Rome).

> And of His signs are, that He showeth you the lightning, a source of awe and hope; and that He sendeth down rain

> from the heavens and giv th life by it to the earth when dead. Herein are signs for those who understand. (30: 24)[75]

THE BEAUTY OF NATURE The greatest blessing of nature is its beauteous aspect. Nature does not simply destroy and construct; it constructs in a manner pleasing to the eye. Take a comprehensive view of the entire universe or look at any part or corner of it. There is a veil of beauty spread over it; so much so, that the entire universe looks like an exhibition house of beauty working deliberately for proportion and balance in every particle of it and thereby releasing forces for an all-round bliss for everything.

In fact, the very nature of the universe is constituted of beauty. Even as elements were created to give a form to the universe, even so was it invested with the qualities of colour, light and shade, and of rhythm and melody in order to lend beauty to it.

> This is He who knoweth what is out of our knowledge and what is within it, the Mighty, the Merciful, who hath made everything which He hath created most perfect. (*Q*: 32: 6–7)[76]

There is no doubt that you meet in life things of ugly bearing standing close to objects pleasing to the eye. You listen to the melodious note of the nightingale along with the disturbing note of the crow. The composite melody of life is to be composed of a diverse variety of notes. Such is the law of harmony in life.

> The seven heavens and the earth raise their voice of praise, neither is there aught which doth not celebrate his praise; but their notes of praise, ye understand not. (*Q* : 17 : 44)[77]

Human intellect has yet to unravel the mystery underlying the process of splitting and building at work in Nature. The *Qur'ān* points out that this is so, because its creator is both *Al-Raḥmān* and *Al-Raḥīm*, and that the attribute of grace in Him is out to seek expression. Divine grace has the talent, on the one hand, to endow man with the capacity to extract joy and happiness from the world of phenomena, and, on the other, to invest the things of nature with a beauty such as shall not fail to attract the human eye.

> Blest therefore be God, the most excellent of makers. (*Q* : 23 : 14)[78]

COMFORT PROVIDED BY NATURE We are so much obsessed with artificial and man-made comforts that we scarcely pause to think of the comforts provided by Nature, and sometimes even belittle their importance. If we could but give up our indifference for a little while, we shall be able to appreciate the boundless vista of beauty which Nature provides for us at every turn and without which life will cease to bear any charm. It is not possible to visualize the state of mind where this sense of beauty has ceased to exist. It will assuredly mark a phase in the process of death.

Imagine for a moment that there is a world in existence, but it is bereft of all sense of beauty and every urge for it. The sky is there, but it has not that pleasing auburn look about it. The stars are there, but without their shining glamour. The trees are there, but without leaves. Flowers are there, but without fragrance or colour. The form of things is there, but without proportion. How frightful the prospect for one to live in a world such as this ! It will be a dreadful world past comprehension.

But the power which has given us the gift of life has thought it necessary to favour us with the most precious of gifts, the gift of beauty also. On the one hand, the sense of beauty is ingrained in us, and on the other, beauteous objects are provided to behold on. It is this arrangement which brings us the conviction that the divine attribute of grace (*Raḥmat*) is at work everywhere. If behind the veil of life, only the attribute of creation was at play, grace denied, there would not have been about us all this manifestation of Nature's benevolence.

> See Ye not how God hath put under you all that is in the heavens and all that is in the earth, and hath been bounteous to you of His favours, both for soul and body.
> But some are there who dispute of God without knowledge, and have no guidance and no illuminating Book. (*Q* : 31 : 20)[79]

The universal weakness in the disposition of man is that he does not properly appreciate the value of a gift until it is withdrawn

from him. The world is provided with beauty in abundance and of comfort for man. This very abundance renders him insensitive to their value in life. The *Qur'ān* repeatedly draws attention to this common-place experience.

> Of everything which ye ask him, giveth He to you ; and if ye would reckon up the favours of God, ye cannot count them ! Surely man is unjust and ungrateful. (*Q* : 14 : 34)[80]

Nature has endowed man not only with a form in proper proportion, but has at the same time given him an inward form, equally balanced. It is this inward equipment which distinguishes man from the other animals. It is this which generates in him the light of intelligence and reason.

> God hath brought you out of your mother's womb with little knowledge of anything, but hath given you hearing and sight, and heart that haply ye might render thanks. (*Q* : 16 : 78)[81]

The secrets and mysteries penetrating the frame-work of life are innumerable. They are not easy to unravel, even in the case of the most seemingly insignificant creation. Even ants and worms are endowed with senses of their own and with intelligence. How did the composition of matter in them project these qualities for them ? The *Qur'ān* states that such was the demand of *Raḥmat*, the attribute of grace in God. The demand of divine grace was to endow them with an inward beauty.

> This is He who knoweth what is out of our knowledge and what is within it, the Mighty, the Merciful, who hath made everything which He hath created most perfect ; and began the creation of man with clay ;
> Then ordained his progeny from germs of life, from mean water ;
> Then shaped him, and breathed of His spirit into him, and gave him hearing and seeing and heart ; What little thanks do ye return ! (*Q* : 32 : 6–9)[82]

SURVIVAL OF THE USEFUL A form of life with an inward and outward beauty would not have maintained itself foı long unless provision was made to sustain that beauty and to rid it of all that affected it. This provision is styled as 'Nature's Selection'. Nature is ever at work to clear weeds and preserve that which deserves preservation. This process is styled as the survival of the fittest. But the Qur'ānic emphasis is not on the physical aspects of things but on one's usefulness to life in general. It points out that only that continues to live which has some usefulness about it, or something good to offer to life in general. This is so because the divine attribute of *Raḥmat* lets live only that which is good and useful to life.

> He sendeth down the rain from heavens: then flow the torrents in their due measure, and the flood beareth along a swelling foam. And from the metals which are moulten in the fire for the sake of ornaments or utensils, a like foam ariseth. In this way doth God depict truth and falsehood. As to the foam, it is quickly gone: and as to what is useful to man, it remaineth on the earth. (*Q* : 13 : 17)[83]

GRADUAL PROCESS, AND SLOW ACTION The laws of nature are so devised that they do not work for sudden or dramatic metamorphosis in anything. On the other hand, they proceed on certain steady lines. Their movement or operation follows an evolutionary procedure. The *Qur'ān* makes this clear. While it affirms, "Whatever (law of life) We have decreed is unalterable",[84] it points out at the same time that, "We do not impose any undue hardship on man on that account". (*Q* : 50 : 28)[85] Nature has fixed for everything a period of growth and life and this proceeds in a progressive manner, every stage displaying what is pertinent to it.

APPOINTED TIME Look at the laws of life and death. The life of a thing advances slowly and steadily from its growth across the stages of its development, and then even as slowly and as steadily, it passes its stages of decline till its final stage marked by death. The phenomenon is observable not merely in the life of man, but in the life of every other creation. For everything is set a period,

or *ajal* as styled by the *Qur'ān*. And this period varies with every object of creation; so much so, that what is but a moment with nature, may seem a thousand years in the life of man.

> And verily, a day with thy Lord is as a thousand years as ye reckon them! (*Q*: 22: 47)[86]

This gradual process of Nature is also called *Takwīr* in the *Qur'ān*. The day does not dawn instantly in all its brightness. It comes in slowly, even as the night.

> For a serious purpose, hath He created the heavens and the earth: it is of Him that the night returneth upon the day, and that the day returneth upon the night: and He controleth the sun and the moon to an appointed goal. (*Q*: 39: 5)[87]

This process of gradualness is evidently intended, in its application to human life, to help man pause and reflect at every stage and adjust himself with the laws inherent in him or operating in the process. The provision of this opportunity for correction is a provision of *Raḥmat* or the grace of God. The *Qur'ān* says that were this provision absent from life's equipment, none would have profitted by life, and every slip would have spelt ruination to it.

> If God should chastise men according to their deserts, he would not leave any moving thing on the surface of the earth. But to an appointed term, doth He respite them. And when their time shall come, then verily God's eye is on his servants. (*Q*: 35: 45)[88]

The evolutionary process is applied equally well to the upward and the downward march in life. In the upward march, it allows time for easy gathering of perfection from stage to stage; and on the downward path, it allows time to make amends.

> To all—both to these and those, the good and the bad people — do we prolong the gifts of thy Lord; for not to any shall the gifts of thy Lord be denied. (*Q*: 17: 20)[89]

If man desires to profit by the latitude furnished by this process, he can in proper time make amends for every mishap, and march upward. On the other hand, if he misses the opportunities so afforded, he steadily goes down till the inevitable decree, implicit in his behaviour, imposes itself on him, and none can help man at that stage.

> And when their term is come, they shall not delay or advance it an hour. (*Q* : 16 : 61)[90]

ZEST FOR LIFE Take another example. The life of man is marked by a struggle for existence. This you will notice in every field of life and at every corner of it. Life taken as a whole is a series of trials.

> Surely, we have created man to face trials. (*Q* : 90 : 4)[91]

Notwithstanding the presence of this struggle in life, human nature is so fashioned that under the stress of desires and passions, man enthusiastically engages himself in one or other activity. It is this zest for life that helps him to bear life's difficulties, and extract from it the comfort and happiness that he needs. The greater the difficulties to counter, the greater the zest that one displays for life. Should life be emptied of its trials, man will assuredly feel a void and come to regard it as not worth pursuing.

Mark ! There is so much of variety in life. Different dispositions, tempers, occupations and purposes cross and recross each other ; and yet, one and all, men and women, high and low are equally obsessed with life, and no one can say whose obsession is the greater.

Mark again ! The delivery of a child is a serious trial for a mother, and equally arduous is the trial of bringing it up. She sacrifices every comfort for the sake of her child. Examples of similar ordeals may be multiplied. But no one will feel at home with life, if life is bereft of its difficulties and trials. It is through them that happiness emerges, and this is the *Raḥmat* of God. It is this *Raḥmat* which produces pleasure in pain. Such is its demand.

The *Qur'ān* very often draws attention to the different aspects of peace in life. Man by nature dislikes monotony and uniformity. Contrarieties and contradictions both in nature and in the life of

man exist side by side, acting and reacting on each other so as to contribute to peace in life. It is in this context that the *Qur'ān* speaks of the alternating behaviours of the night and the day. In them lie concealed innumerable signs for the thoughtful. Had time been one continuous night or day, life would have become an impossibility.

> Verily, in the creation of the heavens and of the earth, and in the succession of the night and of the day, are signs for men of understanding. (*Q* : 3 : 190)[92]

It is this difference between night and day that has divided life into two parts. The light of the day is to help man engage himself in life's activities, and the darkness of the night to induce in him the urge for rest. The activity of the day is succeeded by the rest of the night, and the rest of the night ushers in a fresh day of activity.

> Of his mercy, He hath made for you the night that ye may take your rest in it : and the day, that ye may seek what ye may need out of his bounteous provisions, and that ye may give thanks. (*Q* : 28 : 73)[93]

Not merely this, but even the time of day is a succession of varied phases, all tending to sustain our zest in life.

> Glorify God therefore when ye reach the evening and when ye rise at morn : And to Him be praise in the heaven, and on the earth ; and at twilight, and when ye rest at noon. (*Q* : 30 : 17)[94]

Let man look at his own being and look at the animal world. How nicely does nature let its variegation promote its charm !

> And of men and reptiles and animals various are the hues. (*Q* : 35 : 28)[95]

The same phenomenon is observable in the world of plants.

> Have they not beheld the earth — how we have caused every kind of noble plant to spring up therein ? (*Q* : 26 : 7)[96]
> And of all varied hues that He hath created for you over the earth : verily, in this there are signs for those who remember. (*Q* : 16 : 13)[97]
> He it is who produceth gardens of vine, trellised and untrellised, and the palm trees, and the corn of various food and olives and pomegranates, like and unlike. (*Q* : 6 : 141)[98]

The same is observed in the geological sphere of life.

> And (seest thou not) that on the mountains are tracks of varied hues, white and red, and others are of a raven black ? (*Q* : 35 : 27)[99]

TAZWĪJ —LAW OF PRODUCING A THING BY TWOS This law of variety in life expresses itself in what is called by the *Qur'ān*, *Tazwīj* or *Tathnia* — the law of producing a thing by twos. Nothing is produced solitarily single. It always comes out in twos, one being a complement to the other. The day has its counter part in the night; the morning in the evening ; and male in the female species, man in woman, life in death.

> And of every thing, have We created pairs ; that haply ye may reflect. (*Q* : 51 : 49)[100]
> Glory be to Him, who hath created pairs of all things of what the earth groweth, and of mankind themselves, and of things beyond their ken. (*Q* : 36 : 36)[101]

MAN AND WOMAN It is this law of nature which has classified the human species into two sexes, viz. male and female, and infused into them the talent for mutual attraction, providing thereby the requisite opportunity for family life.

> Creator of the heavens and of the earth ! He hath given you mates from among your own selves, and cattle, male and female—by this means to multiply you. (*Q* : 42 : 11)[102]

The *Qur'ān* states that this arrangement is devised to induce love between them and peace of mind, so that through their joint co-operation, they might with confidence bear and counter the trials of life.

> And one of His signs it is, that He hath created mates for you of your own species, that ye may dwell with them, and hath put love and tenderness between you. Herein truly are signs for those who reflect. (*Q* : 30 : 21)[103]

It is this joint life which leads to reproduction and the expansion of one's family circle and the extension of social ties.

> And it is He who hath created man of water, and appointed for him kindred by blood and kindred by marriage. (*Q* : 25 : 54)[104]

In fact, the entire framework of the human society is the outcome of the conjugal state between man and woman.

> O mankind! Be careful of your duty to your Lord who created you from a single person, and of him created his mate and from these twain hath spread abroad a multitude of men and women. Be careful of your duty to God in whose name ye claim (your rights) of one another, and toward the wombs (that bore you). Verily, is God watching over you. (*Q* : 4 : 1)[105]
>
> God, too, hath given you wives of your own species and from your wives hath He given you children and grand-children. (*Q* : 16 : 72)[106]

VARIATION IN INDIVIDUAL SPAN OF LIFE In like manner, a great significance underlies the variation that we notice in the span of life covered by the different individuals. Every individual life has to pass through childhood, youth, adolescence, manhood, maturity and obsolescence. Every stage rouses new sensations and feelings, and presents new experiences and trials, so much so, that before we are satiated with the experiences incidental to one stage, the

next stage unobtrusively puts in its appearance, rendering us insensitive to the length of life we have lived.

> He it is who created you of dust, then of the germ of life, then of a blood-clot, then brought you forth as a child: Then He letteth you reach your full strength, and then become old men—though some of you die early—and reach the appointed term that haply ye may understand. (*Q* : 40 : 67)[107]

To keep us engaged while we have to live, diverse desires, passions, urges for wealth, honour and power, desires for progeny and love of children, and pleasures and pre-occupations of life have all been thrown across our path.

> Fair seeming to men is the love of pleasure from women and children, and the stored-up heaps of gold and silver, and horses of mark and flocks and corn-fields! Such, the enjoyments of this world's life. But God! Goodly is the home with Him! (*Q* : 3 : 14)[108]

Indeed, the economic inequalities prevailing in society giving rise to a variety of conflicts and tensions contribute to the zest in life that we have been speaking of.

> And it is He who hath made you the successors of others on the earth and hath raised some of you above others to try you by what He has given you. Surely, thy Lord is swift to chastise. But surely, He is also forgiving, Merciful. (*Q* : 6 : 165)[109]

RAḤMAT AS EVIDENCE OF DIVINE UNITY This is the reason why the *Qur'ān* draws its analogical deductions in support of the unity of God from the expression or manifestation of divine grace as noticed in life, in the same manner as it draws its argument from the manifestation of *Rubūbiyat*. This is one further method of making its appeal. It says that every phase of creation displays a measure of divine grace, and naturally prompts the view that this presence of

grace in it must have proceeded from one who dispenses grace. Wherever it draws attention to the good inherent in each object, its balance and proportion, and its beauty and perfection, it is this method that it employs.

> Your God is one God: there is no God but He, the Benevolent, the Merciful!
> Assuredly, in the creation of the heavens and of the earth, and in the alternation of night and day, and in the ships which pass through the sea with what is useful to man, and in the rain which God sendeth down on land from heaven, giving life to it after its death, and by scattering over it all kinds of cattle, and in the change of the winds, and in the clouds that are made to do service between the heaven and the earth—are signs for those who understand. (*Q*: 2: 163–64)[110]
> Will they not look up to the heaven above them, and consider how We have reared it and decked it forth, and notice that there are no flaws therein. And as to the earth, we have spread it out, and have thrown the mountains upon it, and have caused an upgrowth in it of all beauteous kinds of plants—for insight and admonition to every servant who loveth to turn to God. (*Q* : 50 : 6–8)[111]
> We have set the signs of the Zodiac in the heavens, and adorned and decked them forth for the beholders. (*Q* : 15 : 16)[112]
> Moreover We have decked the lowest heaven with lights. (*Q* : 67 : 5)[113]
> (And the cattle!) And they beseem you well when ye fetch them home and when ye drive them forth to pasture. (*Q* : 16 : 6)[114]

What is the reality of that which we call the beautiful? It is simply the balance therein or proportion. It is this balance or proportion which distinguishes every manifestation of beauty.

> And (we have) caused everything to spring forth in it (earth) in balanced measure. (*Q* : 15 : 19)[115]

To convey the same idea, the *Qur'ān* uses another term—*Taswiyā* which means 'setting things in right perspective'.

Praise the name of thy Lord, the Most High,
Who hath created and set all things in right perspective;
Who hath fixed their courses and guideth them. (*Q* : 87 : 1–3)[116]
O man! Who hath misled thee against thy generous Lord,
Who hath created thee and moulded thee and shaped thee aright?
In the form which pleased Him hath He fashioned thee. (*Q* : 82 : 6–8)[117]

The *Qur'ān* uses the term *Itqān* also to denote the very same thing. It means that everything in the Universe is properly set and there is no defect or flaw noticeable in its setting.

'Tis the work of God who sets everything with exactitude. (*Q* : 27 : 88)[118]
(Blessed be He) who hath created seven heavens one above another: No defect canst thou see in the handiwork of the God of Grace. Repeat thy gaze: seest thou a single flaw? Then twice more repeat thy gaze: thy gaze will return to thee dulled and weary. (*Q* : 67 : 3–4)[119]

'The handiwork of the God of Grace' is the term used here. Everything, the *Qur'ān* points out, is the creation of one who is not merely a creator but a creator who at the same time is God of Grace, of mercy and that where mercy is at work, there shall dwell beauty, and perfection.

DIVINE BENEVOLENCES—AN ARGUMENT FOR THE LIFE HEREAFTER

The *Qur'ān* adduces the existence of life after death from the presence in creation of this very same element of divine mercy and grace, the *Raḥmat* of God. If the demand of *Raḥmat* is to develop human life to perfection, how then is one to believe that this process of perfection, will cease for him at the end of a transient existence on earth?

Do they not perceive that God, who created the heavens and the earth, is able to create their like (again)? And He hath ordained them a term; there is no doubt of it: but

the wrong-doers reject everything except disbelief. (*Q* : 17 : 99)[120]

DIVINE BENEVOLENCE—AN ARGUMENT FOR REVELATION In like manner the *Qur'ān* argues the need for revelation. It states that when this frame-work of mercy provides so much of growth and development, it must also provide the sense of direction towards perfection. It points out that this is afforded by revelation revealed through a series of scriptures and prophets :

> If We pleased, We could take away what We have revealed to thee (O Prophet) ; none couldst thou then find thee to undertake thy cause with Us, save the mercy of thy Lord ;[121] great, verily, is His favour towards thee. (*Q* : 17 : 86–7)
> Surely thou art of the messengers sent upon a right path—
> (the path) shown by the Mighty, the Merciful —
> That thou shouldst warn a people whose fathers were not warned and therefore lived in heedlessness ! (*Q* : 36 : 3–6)[122]

Repeatedly does the *Qur'ān* emphasize that the delivery of *Torāh*, the *Bible* and the *Qur'ān* to man is an expression of divine mercy.

> And which (the *Qur'ān*) is preceded by the Book of Moses, a guide and Mercy. (*Q* : 11 : 17)[123]
> O men ! Now hath a warning come to you from your Lord, and a healing for what is in your breasts, and a guidance and a mercy to believers.
> Say : through the grace of God and His mercy ! And in this therefore let them rejoice : better is this than all ye amass. (*Q* : 10 : 57–8)[124]
> This is a clear proof for mankind, and a guidance and mercy to a people who are firm in faith. (*Q* : 45 : 20)[125]
> It is not enough for them that we have sent down to thee the Book to be recited to them ? In this verily is a mercy and a reminder to those who believe. (*Q* : 29 : 51)[126]

Indeed on this basis, the *Qur'ān* calls the Prophet of Islam as a *Raḥmat* or mercy unto the whole world.

> We have not sent thee otherwise than as mercy unto all creatures. (*Q* : 21 : 107)[127]

HAQ AND BĀṬIL In like manner it argues that even as in the physical world that which is most useful to life survives, even so, in the inner life of man, only that, which is most useful to it, should have the talent to survive. In this connection, the *Qur'ān* uses two terms—*Haq* and *Bāṭil*, truth and falsehood.

> In this way doth God set forth truth and falsehood. (*Q* : 13 : 17)[128]

And straightway in the same verse it offers an explanation of them.

> As to the foam, it is quickly gone : and as to what is useful to man, it remaineth on the earth. Thus doth God set forth comparison ! To those who respond to their Lord, shall be an excellent reward ; but those who respond not to His call, had they all that the earth containeth twice over, they would surely give it for their ransom. (*Q* : 13 : 17-18)[129]

In Arabic, the root word *Haqqaq* signifies stability or durability, that which is lasting is *Haq*; *Bāṭil* is just the opposite of it or that which is not lasting. It is why the *Qur'ān* emphasizes this distinction repeatedly.

> That He might prove His truth to be the lasting, and bring to nought that which is not lasting. (*Q* : 8 : 8)[130]

THE PROCESS OF EXCISION The *Qur'ān* points out that even as in the world of matter, the process of excision of that which is not useful to life goes on, so also, in the realm of the spirit, the same process is at work. When there is a conflict between *Haq* and *Bāṭil*, success rests with *Haq*. That is what the *Qur'ān* calls *Qaḍa Bil-Haq*, the decree of truth.

> But when God's behest cometh, everything will be decided with truth : and then they perish, who treat it as a vain thing. (*Q* : 40 : 78)[131]

Whenever the term *Haq* is used, the *Qur'ān* not only advances the claim of truth to durability, to its right to prevail, but sets the criterion by which this could be tested, so that one might easily distinguish between what is *Haq* and what is *Bāṭil*, or what is to endure and what is to disappear; so much so, that to God is applied the attributive term *Al-Haq*, the Ever True, the Everlasting.

> This God then is your Lord, the Truth. (*Q* : 10 : 32)[132]
> Exalted then be God, the King, the Everlasting. (*Q* : 20 : 114)[133]

The same attributive term is applied to Revelation, for it is an abiding reality.

> And follow what is revealed to thee: and persevere steadfastly till God shall judge, for He is the best of judges. (*Q* : 10 : 108–09)[134]
> With truth have We set down the *Qur'ān* and with truth hath it descended, and We have only sent thee to announce and to warn. (*Q* : 17 : 105)[135]

Similarly, even when any attributive sign is added to *Al-Haq* the meaning remains the same. It is why very often and in most situations, the *Qur'ān* considers it sufficient to use the simple term *Al-Haq*. The reason is obvious. When *Al-Haq* or the truth is what is lasting or that which finally survives, the very fact of its survival or its lasting nature is a proof of its durability or of its being the truth.

Whenever the *Qur'ān* speaks of the conflict between *Haq* and *Bāṭil* or between truth and untruth, it asserts that triumph is for truth and defeat for untruth or falsehood. Such is the law or decree of truth, *Qaḍa Bil-Haq*.

> Nay, we will hurl the truth at falsehood, and it shall smite it, and lo! It shall vanish. (*Q* : 21 : 18)[136]
> And say: Truth is come, and falsehood is vanished. Verily falsehood is a thing that vanishes. (*Q* : 17 : 81)[137]

The proof of truth or *Haq* is that it makes itself felt at the proper moment, in order that it might show who follows truth and who

untruth. The decree or the law of truth thus decides what is untruth.

> Say: God is witness enough between me and you. He knoweth all that is in the heavens and the earth, and they who believe in vain things and disbelieve in God—these shall be the lost ones. (*Q* : 29 : 52)[138]

In another place, the *Qur'ān* makes the evidence of God as the supreme test of truth.

> Say : What thing is weightiest in bearing witness
> Say : God is witness between me and you. (*Q* : 6 : 19)[139]

UNIVERSAL APPLICATION OF THE PRINCIPLE OF EXCISION The *Qur'ān* asks : how can you deny the law of truth when the life of the earth and the heavens is governed by it ? Were it not for nature's excision of what is not useful to life and the preservation of what is useful to it, there would have been chaos in life. If this is so in the outward world of matter, why should it not be so in the inward ? asks the *Qur'ān*.

> But if the truth had followed in the train of their desires, the heavens and the earth and all that therein is, had surely come to ruin. (*Q* : 23 : 71)[140]

Wherever the *Qur'ān* calls for patience or asks us to wait and see how the conflict between truth and untruth resolves itself, as in the verse : "Say ; so wait, for surely, I am with those who wait" (*Q* : 10 : 102),[141] it but endorses the same principle.

But the law of truth does not assert that every *Bāṭil* or untruth or that which is not useful to life must necessarily be extinguished forthwith or that every expression of truth should produce an immediate effect. The *Qur'ān* definitely points out that it does not. Indeed, such a line of action is repugnant to the law of *Rahmat.* Even as in the outward physical world, so also in the inward world of life, the law of gradualness or of steady movement prevails — the law of *Rahmat.* It allows time for reflection and for making amends.

Else, no one or no group of people indulging in wickedness would survive for a moment.

> Should God hasten (the consequence of) evil on men as they fain would hasten their good, then were their end decreed. (*Q* : 10 : 11)[142]

The *Qur'ān* points out that every action in life takes its own time to produce its result. For everything a measure of time is measured out, whether it is truth or untruth.

> But if they turn their backs, say : I have warned you all alike ; but I know not whether that with which ye are forewarned be nigh or distant. (*Q* : 21 : 109)[143]

But the *Qur'ān* asks us not to apply our sense of time to everything in life. The operation of Nature is such that even the greatest computation of time according to our time-sense may be but a day with it.

> And they will bid thee to hasten the chastisement. But God cannot fail His warning. And verily, a day with thy Lord is as a thousand years, as ye reckon them !
> How many cities have I long borne with, wicked though they were, then laid hold on them to chastise them ! Unto Me shall all return. (*Q* : 22 : 47–48)[144]

People generally expect immediate results for what they do. The Arabs of the Prophet's time, who dissented from him, used to taunt him with the observation that were their ways really evil, they should meet with instantaneous punishment. But they forgot that the delay in the emergence of effect was only meant to give them time to repent and make amends. Such is the law of *Raḥmat* at work in life.

> And they say : "When will this promise be made good, if ye speak the truth ?"
> Say : "Haply a part of what ye desire to be hastened may be close behind you".

> And truly thy Lord is full of goodness towards man: but most of them are not thankful. (*Q*: 27: 71–3)[145]
> They will challenge thee to hasten the punishment: but had there not been a season fixed for it, that punishment had already come upon them. But it shall overtake them suddenly when they look not for it. (*Q*: 29: 53)[146]
> Nor do We delay it, but until a time appointed. (*Q*: 11: 104)[147]

The point to note is not what time an evil action takes to produce its result, but what type of action really triumphs in the end. The *Qur'ān* asserts that it is the righteous who will succeed in the end.

> Say: O my people! Act as ye may choose to act; I indeed will act my part, and soon shall ye know whose is the final goal? Undoubtedly the unjust will not prosper. (*Q*: 6: 135)[148]

The *Qur'ān* enunciates the principle that wickedness in all forms is bound to fail and that goodness is bound to succeed. Wherever this principle is referred to or emphasized in the *Qur'ān*, it is expressed in terms such as. "Surely those who transgress shall not prosper" (6: 21)[149]—"Surely, the wicked shall not prosper" (10: 17)[150]—"Surely, the disbelievers shall not prosper" (23: 117)[151]—"God prospereth not the work of mischief makers", (10: 81)[152]—"God guideth not the people who do not believe," (9: 37)[153]—"God guideth not the people who transgress," (3: 86),[154] and so forth.

The principle underlying here does not suggest that the door of guidance or correction is closed or that those falling under these categories will be wilfully misled. It is a matter for regret that the commentators of the *Qur'ān* have failed to understand the significance of the technique observed by the *Qur'ān*.

The term employed by the *Qur'ān* for opportunities of improvement is *Tamatt'u* and is applicable to all conditions of life and is afforded to everyone without distinction. Says the *Qur'ān*:

> Yes! We have given these men and their fathers opportunities of profiting even by lengthened lives. (*Q*: 21: 44)[155]

Expressions occurring in the *Qur'ān* like—"We gave them respite for a while — that they may enjoy themselves awhile'[156]—'Enjoy

yourselves then; but in the end, ye shall know (the truth)",[157] and so on, go only to emphasize the principle under consideration.

THE PRINCIPLE OF EXCISION AND NATIONS The law of Excision or survival is also applicable to groups of people or nations, and determines the conditions of their rise and fall. The *Qur'ān* points out that even as in the case of individuals, so in the case of nations also, everything that has no use or value to life is eliminated. Only they live or survive who subserve or advance the cause of life. That is the *Raḥmat* of God; for, otherwise, human wickedness will have no check placed thereon.

> And were it not for the restraint of one by means of others imposed on men by God, verily, the earth had been utterly corrupted. But God is gracious to His creatures. (*Q* : 2 : 251)[158]

The same truth is expressed in the following words.

> And if God had not repelled some men by others, cloisters, and churches, and synagogues, and mosques wherein the name of God is ever commemorated, would surely have been destroyed. (*Q* 22: 40)[159]

Even as in the life of things, a process of gradual effect is at work in the life also of nations. The door for returning to the good way or for self-correction is always open to them; for, such is the principle of *Rahmat* governing all life.

> And We have sundered them in the earth as (separate) peoples. Some of them are upright and some are otherwise; and by good things and by evil things have We tested them in order that they might return to us. (*Q* : 7 : 168)[160]

Even for nations as for individuals, a time limit is set during which they will have to return to the straight path, if, on any account, they had strayed away from it

If opportunities thus afforded are missed, the law takes its course.

> Every nation hath its set time. And when their time is come, they shall not retard it an hour, and they shall not advance it. (*Q* : 7 : 34)[161]
>
> We never destroyed a city except that whose term (according to the law of life) was fixed. No people can foretell or retard its destiny. (*Q* : 15 : 4–5)[162]

The same law weeds out the undesirables,— those not useful to human life — and installs others in their place to carry out the purpose of life.

> This, because thy Lord will not destroy the cities in their sin, while their people are yet unconscious of the wrong they do. And for all, are grades of recompense as the result of their deeds; and of what they do thy Lord is not regardless. And thy Lord is self-sufficient, the Lord of mercy. If He please, He may remove you and cause whom He will to take your place, even as He had caused you to succeed those who had sprung from a different seed. (*Q* : 6 : 131–3)[163]

DIVINE BENEVOLENCE : INDIVIDUAL LIFE — ITS WORLDLY ASPECT

In like manner, it points out that the ultimate recompense or the final result of our actions will be explicit only in the life hereafter and that till then life's opportunities for comfort and happiness are provided equally to the righteous and the un-righteous, and this, because the law of *Raḥmat* or mercy is meant to apply equally well to both. Hence it is that the span of individual life is divided into two periods — one which concerns with the life of this world, marked by every opportunity for correction or for making amends, the other which covers the life after death. The question of final recompense or final judgment essentially pertains to the latter.

> And thy Lord is forgiving, full of mercy. Were He to chastise them for what they do, He would have hastened their chastisement. But theirs is an appointed term from which they will find no escape. (*Q* : 18 : 58)[164]
>
> He it is who created you of clay — then decreed the term of your life : and with Him is another fixed term. (*Q* : 6 : 2)[165]

OPPORTUNITIES FOR INTROSPECTION AND REPENTANCE The *Qur'ān* states that even as in the physical life, so also in respect of the inner life of man, opportunities are provided for introspection and for making amends. Every action has its inevitable reaction or result, but the law does not close its door for correction ; so much so, that the opportunities for making amends are provided to everyone at every turn. The opportunities for repentance and rectification are always close at hand, whatever the nature of sin one commits. The moment one begins to feel repentant, the force of mercy is promptly released, and every drop of tear one sheds in contrition washes a stain of sin, and one feels that he had never committed any sin at all. As the Prophet has said: "One who repents sincerely is like one who has never committed any sin".

> Save those who shall repent and believe and do good deeds — for them God will change their evil deeds into good deeds, for God is gracious, merciful. (*Q* : 25 : 70)[166]

THE SCOPE OF FORGIVENESS The scope of divine forgiveness as depicted by the *Qur'ān* is vast and limitless. However serious the sin committed, whatever the nature of one's wickedness and whatever the period in which one has lived in sin, the moment one sincerely knocks at the door of mercy, the response is nothing but forgiveness :

> Say ! O my servants who have transgressed to your own hurt, despair not of God's mercy; for all sins doth God forgive. Gracious, merciful is He ! (*Q* : 39 : 54)[167]

DOCTRINAL BELIEFS IN ISLAM AND RAḤMAT This is one of the reasons why the *Qur'ān* rests its concept of doctrinal beliefs and of the activity inspired by them entirely on *Raḥmat* or mercy and love ; for, it does not treat the spiritual life of man as something unconnected with his physical life. On the other hand, it regards it as an integral part of it. Since the entire-frame-work of nature is permeated with *Raḥmat*, it follows that the law governing the inner life of man should also be regarded as *Raḥmat*.

BOND OF LOVE BETWEEN GOD AND MAN The *Qur'ān* has repeatedly made it clear that the bond subsisting between God and His creation, mankind, is one of love. The hightest form of devotion therefore should be for God only. God in this context becomes indeed the Beloved of the devotee.

> Yet there are men who take to them images as substitutes for God, and love them with the love that should truly be shown to God. But in the faithful, the love of God is the strongest. (*Q* : 2 : 165)[168]
> Say: If ye love God, follow me: God will love you, and forgive your sins, for God is forgiving, merciful. (*Q* : 3 : 31)[169]

Over and over again, the *Qur'ān* emphasises that belief in God must necessarily result in the love of God.

> O ye who believe! Should any of you desert this faith, God will then raise up a people loved by Him, and loving Him. (*Q* : 5 : 54)[170]

The *Qur'ān* points out that the love of God is to be expressed through one's love of God's creatures. He who desires to love God has necessarily to learn to love his creatures.

> Who for the love of God disburseth his wealth, etc. (*Q* : 2 : 177)[171]
> Who though longing for it themselves, bestow their food on the poor and the orphan and the captive (and who say): "We feed you for the sake of God: We seek from you neither recompense nor thanks". (*Q* : 76 : 8–9)[172]

This truth has been expressed impressively in a tradition of the Prophet. "On the day of Judgment God will address a particular individual: "O son of Adam! I was sick, but you did not attend on me". Bewildered, this individual will say: "How is that possible? You are after all the Supreme Lord of all the worlds, (and cannot fall sick)". God will reply: "Do not you remember that so and so among my servants was ill and lying close to you, and

you did not turn to him in sympathy. If you had but gone near him, you would have found Me by his side". In like manner, God will address another individual: "O son of Adam! I had asked of you a piece of bread; but you would not give it to Me". The individual will explain: "How is that possible? Could God need bread?" And God will reply: "Do not you remember that so and so among My servants had in a moment of hunger asked of you bread, and did you not refuse to give it to him? If you had given him food, you would have found me by his side". Similarly, God will ask another individual: "O son of Adam! I had asked of you a cup of water, but you did not give it to Me". The individual will cry out: "How is that possible? How can God feel thirst?" God will reply: "So and so of My servants who was thirsty, asked of you water, but you did not give it to him. If you had given it to him, you would surely have found Me by his side".

The same consideration is implicit in the various forms of devotion and action suggested for man by the *Qur'ān*. It is implicit also in the emphasis it lays on specific virtues or the qualities one has to develop, and is implicit also in the distinction made between what is lawful and what is not lawful. So great is the stress laid on the presence in man of the quality of *Raḥmat* or mercy! Indeed, on no other attribute of God does it lay the stress that it has laid on this attribute. The reference to it occurs in more than 300 places of the *Qur'ān*; and if we include other attributes which in one form or another are concomitants of it, such as providence, forgiveness, benevolence, protection, and forbearance, the number enlarges; so much so, that the *Qur'ān* from cover to cover assumes the role of but a single unified message of divine mercy or *Raḥmat*.

We do not propose to refer in any detail to all that appears on the subject of *Raḥmat* in the corpus of *Hadith* literature. Nor is there any need for it. The point at issue is so obvious that the life and teaching of the Prophet of *Islam* may be expressed but in a phrase — worship of God and love of His creation. A well-known *Hadith* states that the mercy of God is for those who show mercy to God's creatures. Christ's famous advice that one should show kindness to those who live on earth, so that He who is in heaven might show kindness to him is echoed in the saying of the Prophet: "Graciously kind is God, the Holy, the High. Show kindness to those who

dwell on earth so that the grace of God may descend upon you from above." Numerous *Hadith* may be quoted where it is pointed that God's mercy is for those who show mercy to others though the object of mercy may be as insignificant a thing as a sparrow.

The fact is that the basis of worship according to the *Qur'ān* rests on the idea that the aim of human life is to reflect in one's own thought and activity the attributes of God. The *Qur'ān* regards the emergence of man as the line where animality ceases to exist and a higher life begins to disclose itself. The quality which distinguishes man from the mere animal and which gives him his station in the scale of life, is his humanity, which is nothing but a reflection of the qualities or attributes of God. Perfection is to be reached by expressing in one's life more and more of divine qualities. That is why that wherever the *Qur'ān* has referred to any special qualities of man, it has always set them in relation to the attributes of God, so much so, that where it refers to the quality of humanity in man, it employs the term 'the very breath of God'.

> Then shaped him and breathed of His spirit into him, and gave you hearing and seeing and hearts. (*Q* : 32 : 9)[173]

The above verse makes it explicit that man's position in the scale of life is so high that God himself has breathed His breath into him, or in other words, that man is endowed with the requisite intellect and sensibilities to guide himself aright in life.

So, wherever the *Qur'ān* attempts to raise before our mind the concept of divine mercy, it does so with the purpose of stimulating in us the quality of mercy. The same is the purpose underlying its repeated references to *Rubūbiyat* and other attributes. Very frequently does it emphasize that there is no limit to divine forgiveness, and suggests that man too should develop in him the quality of a like unrestricted forgiveness. To speak the truth, what grounds have we to expect forgiveness of God when we have not learnt to forgive our fellow creatures?

> Who master their anger, and forgive others! God loveth the doers of good. (*Q* : 3 : 134)[174]

THE LAW: THE PROBLEM OF FORGIVENESS So far as the laws of society are concerned, the *Qur'ān* does not call on man to love his enemies. Such a direction will have no bearing on the reality of life. What the *Qur'ān* says is that it is good for us to forgive our enemies; for when one learns to forgive his enemies, his mind will divest itself of hate and ill-will, and get purified.

> And who, from desire to see the countenance of their Lord, are constant amid trials, and observe prayer and give alms, in secret and openly, out of what we have bestowed upon them and turn aside evil by good: for these is the recompense of that abode. (*Q*: 13: 22)[175]
> Moreover, good and evil are not to be treated as alike. Turn away evil by what is better, and lo! he between whom and thyself was enmity, shall be as though he were a warm friend. But none attain this save men steadfast in patience, and none attain to it except the most highly favoured. (*Q*: 41: 34–5)[176]

The *Qur'ān* does not discourage altogether retaliation. But wherever it has permitted it, it has done so in the interest of security of life. But it may be noted that wherever such permission is given, there is always the rider going with it that forgiveness is a better procedure and that it is graceful to do good to those who wrong you.

> If you at all retaliate, then retaliate to the extent that ye were injured; but if ye can endure patiently, best will it be for those who patiently endure.
> Endure then with patience. But thy patient endurance must be sought in none but God. (*Q*: 16: 126–7)[177]
> And whoso beareth wrongs with patience and forgiveth, this verily is high-mindedness. (*Q*: 42: 40)[178]

THE EVANGEL AND THE QUR'ĀN We have just pointed out that the *Qur'ān* does not state that you should love your enemies. The statement requires a little elucidation.

Christ had to counter the religious hypocrisy of the Jews, their emphasis on the outward observance of religious ritual and their

lack of morality, by his message of love and forgiveness and of purity of life. Hence it was that in the *New Testament* we meet expressions such as these : "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth : But I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. You have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you." But what was the significance of these expressions ? Was it a call for spiritual purification, or was it a laying down of a code of law ?

THE MESSAGE OF CHRIST AND ITS NEGLECT It is a matter for regret that the followers of the *Bible* and its critics have failed to appreciate these statements of Christ. Both have treated them as definite rules of conduct to be scrupulously observed, and both have had in consequence to admit that they are impracticable. The Christians while admitting their impracticability, advance the plea that their saints and martyrs at least have acted on these rules of conduct, their detractors have persisted in stressing that these rules of conduct run counter to human nature and are of no practical value to life. In this inability to appreciate the message of Christ lies the tragedy of man. Clearly, history has done a great wrong to this great teacher of mankind. The unsympathetic critic has made no effort to understand Christ's message, and the ignorant believer in him has avoided to catch its significance. Was the message of Christ really impracticable ? Was it repugnant to human nature ? To admit the question is to deny Christ the role of the messenger of God, and this is not possible for the *Qur'ān* to do. That will knock the bottom out of the very Qur'ānic assertion that the message of all the prophets has been one and the same. The *Qur'ān* points out that the tragedy of man has lain in his effort to make distinction between prophets or in his accepting some and rejecting others. Its attitude is summed up in the following verse.

> Say : We make no difference between them (prophets of God), and we are Muslims resigned to God. (*Q* : 3 : 84)[179]

The one great theme of the *Qur'ān* is of mercy and love. It sets off the purity of Christian ethics against the moral depravity of the Jews:

> And We will make him (the baby to be born of Virgin Mary) a sign to mankind, and a mercy from Us. (*Q* : 19 : 21)[180]
> And We gave him (Christ) the Evangel, and We put into the hearts of those who followed him kindness and compassion. (*Q* : 57 : 27)[181]

The point to note here is that the *Qur'ān* freely attaches to the *Torāh* and the Evangel the value that it attaches to itself:

> And We gave him the Evangel with its guidance and light, confirmatory of the preceding law (*Torāh*); a guidance and warning to those who fear God. (*Q* : 5 : 46)[182]

Clearly, anything that furnishes light to the righteous can never be repugnant to human nature.

REALITY ABOUT CHRIST'S MESSAGE The trouble with the message of Christ lies in the failure of his followers to understand its significance. Christ appeared during a period of history when the Jewish morality had reached its lowest ebb, and when purity of life had given way to outward ritual passing for devotion to God. The condition of the neighbouring nations — the Egyptians and the Assyrians — was more or less the same. These people failed to appreciate that Christ's message of love and forgiveness was meant to arrest the tendency for evil life. To enjoy the killing of helpless people, to subject individuals accused of crime to a variety of novel ways of torture, to throw human beings to ferocious animals, and to burn down wilfully populous towns, to regard and treat all aliens as slaves, and to exult in cruelty were features of the Roman culture, and pastimes of the Egyptian and Assyrian demi-gods.

The cry of the hour was the emergence of a warner and a messenger of love laying stress on the purity of heart. And this warner and messenger appeared in the person of Christ, who stressed the importance of the inner life as against the outward, and tried to

revive for man the forgotten but eternal message of humanity and love.

The inspired utterance of Christ has a natural figurative charm about it. Those who cán conjure up the vision of a trinity and of redemption and atonement are hardly the type of people who can comprehend fully the significance of the figurative touches that Christ gave to his utterance. By interpreting everything too literally, they have missed him.

Wherever Christ has said, "Love your enemies", his meaning was certainly not that one should grow into a devoted lover of his enemies. On the other hand, his plain meaning was that instead of exciting in oneself the feeling of anger, hatred or revenge, one should develop in him the feeling of pity and forgiveness. In a society where one hated his own kith and kin, the appeal, "love your enemy", was indeed an appeal for giving up hatred. That is the style of Christ. Take another of his well-known expression : "Turn the other cheek also". Surely, Christ never meant that you should literally do so. His clear meaning was that one should develop the feeling of forgiveness or forbearance. To take the literal sense of every figurative expression is not the way of the cultured mind. Should we do so, the entire corpus of inspired or revealed literature will straightway turn into a jumbled mass of incoherent utterance. There is no doubt that religion and law have prescribed punishment for wrong-doing. For the safety of society this is necessary. But the thought of 'punishment' is entertained or tolerated for the simple reason that a lesser evil should operate as a preventive of a greater evil. That is the object of punishment from a purely religious standpoint. It is a measure of correction. But man has employed this institution of correction for the destruction of human life. In fact, more desolation and ruin has been wrought by the exponents of law and religion than by any other. If we should ask history to show who has wrought greater havoc to humanity outside the sphere of war, it will surely point its finger at the engines of destruction, the religious tribunals, or the inquisitions which have been set up by the dispensers of religion and law. The purpose of Christ was to inculcate in man the feeling of love, and certainly not to lay down a law against the punishment of crime. His aim was to let man rest his action on love, and take to

punishment or retaliation only in the last resort and only as a corrective.

The followers of the law of Moses had rendered the law into an instrument of punishment only. Christ tried to bring home to them that the law was not meant to deal punishment, but to point the way to salvation, and that the way to salvation was the way of love and mercy.

ACTOR AND ACTION The fact is that the initial mistake which man has made is his failure to distinguish between action and actor. Religion on the other hand, makes a clear distinction. The aim of all religions has been to inculcate in man the sense of dislike for sin, and not for man, the doer of sin. They have certainly enjoined that we should hate sin; they have certainly not asked us to hate the sinner. They merely resemble a physician who may draw a dark picture of the patient. The physician's tenderness and care increase with the increase in the ailment with which the patient is afflicted. Such also is the function of the healers of spiritual disease. They do not hate the sinner. They pity him, on the other hand, and are full of mercy and benevolence to him. They certainly do want us to hate sin, but they do not ask us to hate the sinner. It is this distinction which our religious divines have failed to grasp in the course of history. The message of Christ was that we should hate sin, but take care of the sinner and treat him with compassion and love, in order that he might rectify his past and be a gain to human life. The greater the sin one is steeped in, the greater does his condition call for compassion and kindly treatment. When as stated in St. Luke, a sinful woman appeared before Christ and dusted his feet with her tuft of hair, and the Pharisees wondered at the action, he said, "The physician is for the sick and not for the healthy". To indicate the exact relation between God and the sinner, Christ drew the picture of a money-lender and his creditors. One owed him 50 coins and the other 1000. The money-lender wrote out the debts of both. He asked the Jews which of the two discharged creditors would better like the money-lender, the one who owed 50 coins or the one who owed 1000 coins? That is why some of the early followers of the Prophet have said, "The humility of the sinners is liked by God better than the dignified ritualistic postures of the pious".

It may be noted here that wherever God has addressed the sinners in the *Qur'ān* or referred to them, the usual form is that of the personal possessive which denotes tenderness.

> O *my* servants who have transgressed to your own hurt! (*Q* : 39 : 53)[183]
> Was it ye who led them, *my* servants, astray! (*Q* : 25 : 17)[184]

This form of address bears resemblance to the form which a father usually adopts when speaking to his son: "O my son!" In commenting upon the above verse from the *Surat-al-Zumar*, Imam Jafar Sadiq, the great-grandson of the Prophet, observed, "Whenever we call our children they run to us without entertaining the slightest fear; for, they feel certain that the parent could never be cruel to them. More than twenty times is the phrase 'O my servants' or 'O my people' used in the *Qur'ān*. This style of address is employed even in the case of the worst sinners. Could there be a better proof than this of the essential mercy of God shown in his dealings with his creatures?"

NO CONFLICT BETWEEN THE TEACHINGS OF THE QUR'ĀN AND THE BIBLE So there is really no difference between the teachings of the *Qur'ān* and the teachings of Christ. The injunctions of both are the same. Only, the style employed in expression and the occasion for the utterance varies Christ stressed the need for purification of the heart, and did not attempt to lay down a law, for, the law of Moses was there, and he did not choose to alter it. He merely desired that this law should be applied to purify the spirit. The *Qur'ān*, however, presents ethics and law simultaneously. Naturally therefore, it has had to assume a style and expression which should create no doubts as to the purposes to be served. In the first instance, it calls upon man to develop the talent for forgiveness, as it regards it as the basis on which all piety and righteousness should rest. In the second, it keeps open the door for retaliation in unavoidable contingencies. In the third, it is careful to make it clear that retaliation should not err on the side of excess, as that would be decided injustice. This attitude is common to all religions.

> And who, when a wrong is done to them, redress themselves — yet let the recompense of evil be only a like evil — but he who forgiveth and worketh reform in the wrong-doer, shall be rewarded by God Himself; for He loveth not those who act unjustly.
> And there shall be no way open against those who, after being wronged, avenge themselves; but there shall be a way open against those who unjustly wrong others, and act insolently on the earth in disregard of justice. These, a grievous punishment doth await them. And whoso beareth wrong with patience and forgiveth; this verily is high-mindedness. (*Q* : 42 : 40–3)[185]

Mark! The emphasis here is on forgiveness. The door of retaliation is necessarily kept open; but the way to righteousness lies primarily through forgiveness. Mark this also! The *Qur'ān* does not regard retaliation as a virtue. It calls it 'a like evil' and surely an evil can never be a virtue. But the door is kept open for it lest a greater evil follow. Mark again! The forgiver is styled as one 'who worketh reform in the wrong-doer'. It, therefore, follows that only those who really contribute to perfection in life are those who exercise forgiveness.

THE QUR'ĀNIC REBUKES The question may be asked: If the essential teaching of the *Qur'ān* is one of mercy or *Raḥmat*, how is it that the *Qur'ān* is harsh on those who do not accept its message. A detailed answer to this question will be furnished in a more appropriate place later on. But here a passing explanation may be offered. There is no doubt that the *Qur'ān* expresses itself in very strong terms here and there against those who had refused to accept its message in the time of the Prophet. But the question is who are exactly those whom the *Qur'ān* had in view? Does the *Qur'ān* express itself strongly against those who differed in view, or against those who resorted to violence against its message? Even a cursory glance of the *Qur'ān* will make it clear that the remonstrance of the *Qur'ān* is for those who had wilfully persecuted the followers of the *Qur'ān*, and displayed violent hostility towards them. To show mercy to such would be a disservice to the cause of humanity.

It would be a mercy subserving the interests of wickedness or of cruelty and injustice.

Be it noted that the *Qur'ān* speaks of the divine attribute of mercy in conjunction with the attribute of justice which we shall deal with in detail presently. It does not isolate justice from mercy, but regards justice as mercy itself. It states that one cannot display in his life the sense of humanity, unless at the same time one sets one's face against every form of cruelty. In the *New Testament* we find that Christ was obliged to style the disturbers of life in his time as 'a brood of serpents and a gang of dacoits'.

The *Qur'ān* uses the term *Kufr* in the sense of 'denial' and this is of two kinds, 'simple' and 'offensive'. Simple *Kufr* or denial may take several forms. A person may not agree with your teaching, may not understand it or appreciate it, either because he has no urge to know a new thing, or he is content with his own way of life. This is simple denial. To such, the *Qur'ān* asks the Prophet to say, "To you your way, and to me mine". On the other hand, the 'offensive denial' differs from the simple denial in this that one wilfully sets his face against you, and tries by every possible method to harm and ruin you, and allows you no time to speak out the truth that you have. It is about such people that the *Qur'ān* remarks in a style which may appear strong.

> Hearts have they with which they understand not, and eyes have they with which they see not, and ears have they with which they hearken not. They are like brutes ; yea, they go more astray ; these are the heedless. (*Q* : 7 : 179)[186]

Whenever there has been a call going forth in the history of man, some have accepted it, some have refused to accept and some have deliberately and violently opposed it. The *Qur'ān* had to deal with all the three categories of people. The first category, it received into its fold and gave them the training they needed. To the second, it conveyed its message and left them to reflect over it. "There is no compulsion in religion",[187] it announced. With the third, it remonstrated in strong terms ; for, to have done otherwise, would have been an abject yielding to violence in thought and deed, and would have been against the law of nature. *Raḥmat* (mercy) always goes

with justice. The law is at work in the phenomenal world and must necessarily be observed in relation to the inward world of man as well. That is the right religion, the right way of life, says the *Qur'ān.*

> Turn steadfastly to the path of devotion—to the way of *Allāh*—for which He hath fitted man. There is no altering in the way of *Allāh.* That is the right religion; but most people know it not. (*Q* : 30 : 30)[188]

The Qur'ānic phraseology employed in respect of those who have violently met its message, will therefore have to be studied in the light of the truth which the above verse enunciates.

Section V

Divine Justice

'Adālat

DIVINE JUSTICE: 'ADĀLAT
LAW OF REQUITAL

Mālik-i-Yawmiddīn : Master on the Day of Recompense

THE attribute of God which the *Qur'ān* refers to in continuation of its reference to the attributes of *Rubūbiyat* and *Raḥmat* is that of *'Adālat* or justice, and the term used for it is *Mālik-i-Yawmiddīn* or 'Master on the Day of Recompense'.

AL-DĪN In the ancient Semitic languages, the terms *Dān* and *Dīn* were used in the sense of recompense or requital, and were also used in the sense of law. They lent themselves, particularly in Aràmāic and Hèbrew, to various derivatives. Probably, it was through Aràmāic that the term in the form of *Dina* or law found its place in the ancient Iranian language of Pahlawī. The word has been used in the *Avestā* in more than one place, and in the early literature of Iran, a code of literary values was termed *Dīna-i-Dabīra.* In fact, one of the religious books of the Zoroastrians is named *Dīn Kārt* which probably was compiled by a Zoroastrian priest in the 9th century of the Christian era. In any case, the term *Al-Dīn* in Arabic bears the meaning of requital or recompense, whether of good or evil action. The phrase *Mālik-i-Yawmiddīn* bears the meaning of 'He who is the dispenser of Justice on the Day of Requital'.

In this context, several aspects of the subject present themselves for consideration. The *Qur'ān* uses the term *Al-Dīn* generally in the sense of requital. That is why it refers to the day of judgment as the day of requital. It is so styled because the *Qur'ān* attempts to point out that requital or justice is the inevitable result of one's own action and not arbitrarily imposed, as was the idea prevailing when the *Qur'ān* was delivered. The old belief had been inspired by the absolutism or despotism of rulers, and a similitude entertained in respect of God suggesting that even as the absolute monarchs of those days, God could dispense reward or punishment as His whim suggested. It was why people in those days propitiated the Deity

by various forms of sacrifices. The idea was to humour Him up and keep His temper at the normal.

Among the Jews and the Christians, the concept of Deity had, no doubt, been raised a little higher. But the essential character of the earlier common belief still clung to them. The Jews believed that God was, even like the deities of others, an absolute dictator. If He was pleased with them, He would style Himself as the God of Israel; if displeased, He would wreak His vengence and cause their ruination. The concept of the Christians was no better. They believed that because of the original sin of Adam, his entire progeny or mankind had become an object of divine displeasure and that consequently Christ had to atone for this original sin through his own crucifixion and effect the redemption of man.

But the *Qur'ān* places the concept of reward or punishment on a different footing. It does not regard the treatment meted out to man reward or punishment as something different from the operation of the law of causation that is at work in the universe. On the other hand, it regards it as but an aspect of it. Everything has a quality of its own and produces a result appropriate to it or expresses itself in a form germane to it. The same phenomenon is manifest in the realm of human thought and action. Every thought, feeling or action has its inevitable reaction. That is its requital. its recompense, its reward or punishment. The result of a good action is good and that is 'reward'. Similarly, the result of an evil action is evil and that is 'punishment'. The one is designated heaven, and the other hell. The comforts of heaven are for those who do good, whereas the trials of hell are for those who do evil.

> The inmates of the fire and the inmates of paradise are not to be held equal. The inmates of paradise only shall be the blissful. (*Q* : 59 : 20)[189]

The *Qur'ān* points out that everything, whether in the phenomenal world or in the inner life of man, is invested with a nature peculiar to it. The nature of fire is to burn; that of water is to produce coolness, and so on. No other results are produced from them. So is the case with every type of human action. Every action

produces a result peculiar to it. That is what the *Qur'ān* calls recompense, requital, or justice.

> Deem they whose earnings are only evil, that We will deal with them as with those who believe and work righteousness, so that their lives and deaths shall be alike. Ill do they judge. In all truth hath God created the heavens and the earth, that he may reward every one as he shall have wrought, and they shall not be wronged. (*Q* : 45 : 21–2)[190]

For the same reason, the *Qur'ān* calls every action, good or bad, as *Kasab*. *Kasab* in Arabic literally means what one earns or the result of one's action. *Kasab* therefore is what one has to enjoy or bear in consequence.

> Pledged (to God) is every man for his actions and their desert. (*Q* : 52 : 21)[191]

The principle is clearly laid down in chapter II of the *Qur'ān*.

> God will not burden any soul beyond its power. It shall enjoy the good acquired, and shall bear the evil to acquire which it hath laboured. (*Q* : 2 : 286)[192]

The same principle applies to communities and nations.

> Those people have now passed away : They have the reward of their deeds, and for you is the meed of yours. (*Q* : 2 : 134)[193]

Further, it has been made clear over and over again that when religion invites one to do good and abstain from evil, it does so only to afford happiness and salvation to man.

> He who doth right—it is for himself; and he who doth evil—it is for himself: and thy Lord will not deal unfairly with his servants. (*Q* : 41 : 46)[194]

A well-known tradition of the Prophet draws attention to this principle of life :

God says : "O my servants ! if all those who are already born or will be born, and if all human beings and all jinns should be as good as the most righteous among you, their behaviour will not add a whit to My sovereignty over the world. O My people ! in like manner, if all those who have gone before, and those who will come after, and all human beings and jinns should be as wicked as the most wicked among you, their behaviour will not detract a whit from My sovereignty. O my people ! if all those who have gone before and all those who may come after you should assemble at a place and each one of them should ask of Me a gift and I grant the prayer of each, it will not lessen My store-house of mercy and benevolence even to the extent of a single drop taken out of an ocean. O my people ! remember, it is your own deeds over which, for your sake, I exercise control that are returned to you. So whosoever gets a pleasing requital for his action, let him offer his thanks to God ; and whosoever receives an unpleasant requital for his action, let him blame himself for it, and none else." (*Muslim* : Abi-zar)

Let it not be supposed that reward or punishment depends upon God's pleasure or displeasure. What the *Qur'ān* states is this that all recompense or reward or punishment is directly a reaction to one's own action and that God is pleased with a good action and displeased with an evil one. This concept is at variance or in conflict with earlier beliefs. *Al-Dīn* is an apt term to denote the law at work in life and should set at rest all misconceptions prevailing on the subject. Its use in the *Sūrat-ul-Fātihā* brings out in clear perspective the significance of the good or evil which flows from an action regarded as reward or punishment.

AL-DĪN IN THE SENSE OF LAW For the same reason, the term *Al-Dīn* is used to designate law and religion ; for, the basic belief in religion is the belief of requital or recompense for human action ; and that is also the basis of law. In the chapter *Yusuf* there is a reference to the fact of the Prophet Yusuf keeping back his younger brother with him. The verse runs :

> By the King's law he had no power to seize his brother, had not God pleased. (*Q* : 12 : 76)[195]

Here the reference to the *Dīn* of the King of Egypt is to the law in force in Egypt.

Further, it should be noted that the *Qur'ān* having drawn attention to God's attributes of *Rubūbiyat* and *Raḥmat* (mercy) does not straightway proceed to speak of the opposite attributes of terror and majesty. On the other hand, it speaks of God as the *Master of the Day of Recompense*, thereby drawing attention to the attribute implicit in the twin attributes of *Rubūbiyat* and *Raḥmat*, viz. the attribute of justice. Sheer terror for its own sake has no place in the scheme of divine attributes. It is all justice, productive in one of its aspects of awe or fear operating for the good of man.

It must be clear by now that the *Rubūbiyat* and *Raḥmat* of God or the divine attributes of Providence and mercy at work in nature produce certain results. But these results are not produced under the stress of terror but by the force of justice and propriety. Human thought could not catch this reality and has often blundered in consequence. It assigned all unpleasant happenings of life to divine displeasure, by conjuring up attributes of terror and oppression for God, although had it struggled to probe the reality, it would have realised that what is attributed to divine displeasure was in fact the demand of mercy itself. If the law of requital were not in operation in the life of the universe or were not the process of perfection to require the elimination of all that clogs the path of perfection, there would have been no sense of balance or justice operating for good in life, and the result would have been chaos.

Even as the world of creation owes its existence to the forces of *Rubūbiyat* and *Raḥmat*, even so, does it need for its maintenance the force of justice. The principle of justice introduces therein the element of balance or beauty by eliminating every ugliness lurking therein. For, if one should look deeply into this aspect of life, it will be realized that it is the force of justice that is responsible for whatever order or beauty that there is in life.

Justice or *Adl* in Arabic means to 'to make even'. A court of justice is intended to soften down angularities of contending parties appearing before it. *Adl* or justice is used also in the sense of 'scales' whereby the two sides are made to show equal weight or to measure out justice. Justice introduces balance in life, and makes one thing

agree with another, and produces unity. It is this principle which is responsible for beauty and proportion in every form of thought and life. It is really the basis on which the scheme of the universe rests. Every planet and every star is at work in space in balanced or just or right relation with one another. It is this principle which binds together a society. Even a little slackening of this principle in the physical world of matter will result in disorder.

> And the heaven, He hath reared on high, and hath set the balance. (*Q* : 55 : 7–8)[196]
> It is God who hath reared the heavens without pillars thou canst behold. (*Q* : 13 : 2)[197]
> Without pillars that can be seen hath He created the heavens. (*Q* : 31 : 10)[198]

Such is the principle of balance working in the universe. The term *Qāiman-bil-Qist*, 'Maintaining balance' (*Q* : 3 : 18),[199] appearing in chapter *'Āl-'Imran* clinches the concept in but two words.

The *Qur'ān* asks us to consider whether this principle of balance which is so clearly at work in the phenomenal world of matter, will leave out the human activity from its sphere of operation. It is why the *Qur'ān* calls all balanced action, whatever the field of life, as *'Amal-i-Salih* or righteous action. If, then it is this principle of justice which really operates for proportion, balance and beauty in every sphere of life, why should it be denied recognition, if the *Qur'ān* employs a phraseology of its own to denote it ?

> Seek they other than the way of God, when unto Him submitteth whatsoever is in the heavens and the earth, willingly or unwillingly and unto Him they will be returned. (*Q* : 3 : 83)[200]

The *Qur'ān* has employed various terms to denote every form of activity that disturbs this principle of justice or balance, terms such as *Zulm*, *Ṭughyān*, *Iṣrāf*, *Tabdhīr*, *Ifsād*, *'Itidā* and *'Udwān*. Look at these terms and see what each connotes. What we call *Zulm* in Arabic has been defined as that which is not 'in proper form' or 'not in order'. That is why the term *Shirk* or associating

anything with God is described as the greatest of *Zulm*, for nothing more improper is possible to conceive of. It is obvious that anything which is out of place or not in order is the negation of balance or justice. Similarly the term *Ṭughyān* means 'excess', or 'over and above the proper measure'. When the river is in floods, or overflows its banks, or its flow is in excess of the normal, the term *Ṭughyān* is used. Such a state is opposed to normality or balance or justice. Similarly the terms *Iṣrāf* (wastage), *Tabdhīr* (misuse) and *Ifsād* (disorder, mischief) fall under this category, as also *'Itidā* and *'Udwān* (both meaning going beyond one's bounds).

SECTION VI

The Concept of God

Tawhid

THE QUR'ĀNIC CONCEPT OF GOD: A COMPARATIVE STUDY

Iyyāka Nábudu Wa Iyyāka Nastaīn:
Thee Alone do We Serve, and Thee Alone do We Ask for Help.

THE *Sūrat-ul-Fātihā* holds out for us the vision of the primary divine attributes. The picture which this vision unfolds is one of *Rubūbiyat, Raḥmat* and *'Adālat,* through an appreciation of which one may gather the concept of God such as the *Qur'ān* aims to present. It is this concept which is the measure of its worth; for, in the last analysis, it is only the character of the concept of God which a religion presents that determines its moral and spiritual value to life.

ORIGIN OF THE IDEA OF GOD: DIFFERENT THEORIES The idea of God has had a chequered history. One may, on the analogy of matter, be tempted to read an evolutionary process underlying it, But strange as it may seem, the law of evolution does not apply here. In fact, a reverse process is what we notice in this field, a process, so to say, of retrogression or devolution. The Qur'ānic contention is that the first vision that man had of God was one of divine unity, the vision of an unseen great being who must have created all that man could see about and around him, and that this vision gradually began to undergo a change marking a sort of retrogression expressing itself in the concept of multiplicity, or of associating with God the things of creation.

Before we proceed further, let us take a brief survey of the different theories advanced on the subject. The general view held by the anthropologists of the 19th century was that the early religious beliefs of man were stimulated by superstition born of the impulses generated by the material conditions of life lived in the early times, and that these beliefs underwent, under the stress of the law of evolution, varying changes from time to time assuming eventually the form of a belief in a supreme being.

The history of religious beliefs and concepts as a branch of learning is a product of the 19th century. The origin of this development

is to be traced to the close of the 18th century when the history of the languages of the Indo-Germanic or the Aryan tribes of Central Asia came to be studied. As a result, the idea came to be entertained that Deism had its first origin in nature-myths or in the urge to personify the forces of nature such as light and rain. But by the middle of the 19th century, researches in the history of the African and American wild tribes gave rise to another theory, as advanced by De Brosses, that the origins of Deism are to be found in fetish worship or the worship of objects to which evil spirits were believed to be attached. And then in 1851, Comte came to hold that this fetish-worship developed into the worship of God. The theory was given its final touches by Sir John Lubback, Lord Avebury.

About the same time another theory took its rise and this is what is known as the theory of Manism. The idea mooted was that the origins of Deism were to be found in the worship of ancestors prevalent among the early nomads and in ancient China. It is this theory which inspired Herbert Spencer to formulate his own Ghost-theory which came to possess a fascination for the anthropologists and philosophers of his time.

A further theory advanced during this period of intellectual enquiry and research was the one propounded by I. B. Taylor — the theory of Animism. This he did through his book, *Primitive Culture*, published in 1872. Taylor's view is that even as the physical matter of life has had an evolutionary development, even so, the spiritual consciousness of man has had a similar growth and development leading on and on to the belief in God. At the close of the 19th century, it was this theory that held the field.

Side by side of this theory of Animism, another theory was steadily struggling to assert itself. The archaeological finds of ancient Egypt, Babylonia and Assyria came to be studied with zest. These revived and strengthened the earlier theory of nature-worship which now was expanded to cover the influence of planets on human life. The protagonists of this theory were opposed to Animism, and came to be known as 'Astral and Nature Mythologists'. While the several theories in the field were being advanced and discussed, an additional theory raised its head as a result of research in the history of the hunting tribes of the earliest times.

This was what is called Totemism which traced religious beliefs to the worship of animals. The respect shown to the cow in India and the bullock in Egypt, the bear in the Arctic region, and the white calf among nomadic tribes, was taken to be a reminiscence of what was in vogue in the earliest phases of human society. It was Robertson Smith who first advanced this view in 1885, and in this he was supported by several scholars.

Very soon, however, Totemism came to be discredited. Prof. J. G. Frazer came forward to expose the foundations of this theory. He, however, read in Totemism the genesis of necromancy. The idea had already flashed across the mind of J. K. Kenneg of America in 1892. In the early years of the 20th century, it caught the imagination of a good many German, English, French and American scholars, and served as a counterblast to the theory of Animism. The new movement gave rise to the speculation that there was a period earlier to the times when Animism prevailed — a period of pre-Animism when necromancy was the order of the day and which slowly put on a spiritual visage and expressed itself in Deism.

Pre-Animism thereafter seemed to supplant every other theory in the field. R. R. Marret in 1896, Hewett in 1902, Parrieu in 1904, W. Candeth in 1907 and I. S. Hortland in 1908 expounded the theory in their several ways. The leading part was taken by French anthropologists who belonged to the School of Durkheim. The early leaders of this group were H. Hubert and M. Moss. But it was Durkheim who came forward in 1912 to give their movement a powerful impetus. The group believed that an amalgam of Totemism and pre-Animism, such as is still found in the superstitions of the tribes of Central Australia, marked really the beginnings of the religious concepts of man which under the law of evolution assumed an advanced form of Deism. The idea was taken up by the scholars of the time engaged in the psychological study of religion who emphasised that the basis of Deism was to be sought in mixed concepts of necromancy and religion. The leader of this movement was Bishop Soderblom, the result of whose research was published in 1916. This was the time of the First World War which opened a fresh chapter of revolutionary upheavels in human thought.

Be it noted that these theories had all been inspired by materialistic evolutionism. The idea was nursed that even as every other

thing in life, the concept of monotheism, was the result of an evolutionary process. The second half of the 19th century when most of these theories were formulated was the age of Darwinism which through the efforts of Beckhner, Wells and Spencer governed every sphere of human thought, so much so, that Deistic beliefs could not afford to escape its hold.

But the revolutionary disclosures of the 20th century had not advanced far in the field of human thought when the urge to apply the theory of evolution to religious beliefs was given a powerful setback. Thinkers came forward to admit that the concept of Deism was not the result of any evolutionary process, but that it was the very first achievement of man. Prof. W. Schmidt of the University of Vienna in his masterly work on the subject, *The Origin and Growth of Religion*, states : "In the whole domain of ethnology, the old Evolutionary School is bankrupt. The lovely long single lines of development which it used to construct so readily have been shattered and overthrown by the criticism of the new historical tendencies." He adds : "That the Supreme Being of the primitive culture is really the god of monotheism, and that the religion which includes him is genuinely monotheistic—this is the position which is most attacked by a number of authors. To this attack we may reply that there is sufficient number of tribes among whom the really monotheistic character of their Supreme Being is clear even to a cursory examination. This is true of the Supreme Being of most gipsy tribes, so far as we know them, also of the Tierra del Fuegians, the primitive Bushman, the Kurnai, Julin and Yuin of South-East Australia, the peoples of Arctic culture, except the Koryaks, and well-nigh all the primitives of North America".*

Recently the subject has been given a pantological approach which deserves reference here. The wild tribes of Australia and of some of the islands in the Pacific Ocean have observed, from time immemorial, the most primitive form of life. We find therein a total absence of every sign of evolutionary growth. The features associated with the earliest primitive life are all to be found in their present life too ; and yet, they believe in the existence of a Being who in their view must have created all that they see around them, the

* W. Schmidt : *The Origin and Growth of Religion, Facts, and Theories*, London, 1931, p. 8.

earth, the stars, and the planets, and that this Being controlled their life and death. The researches made in Egyptology have enabled us to know that the earliest belief among the ancient Egyptians was the belief in one god, and that all the deities and demi-gods who have left their mark on the archaeological remains of the land had absolutely no existence in the first phase of life in Egypt, when the only belief entertained was the belief in only one *Osaris.* The excavations made in Iraq also reveal the fact that even as in the valley of the Nile, so also in the valley of the Tigris and the Euphrates, the belief among the earliest people there was not in a multiplicity of deities and demi-gods but in one unseen all powerful God. The people whom the Chaldians and the Sumerians succeeded did not worship either the sun or the moon, but worshipped the God who was eternal and who created the sun and the moon. Even the incompleted excavations of Mohenjadaro disclose the same historic fact. The people of Mohenjadaro did not believe in a multiplicity of gods, but they believed in one Almighty power whom they styled *Oun* which resembles the Sanskrit term *Undwan.* They believed that this Being rules over everything and that everything submitted to the law of life devised by Him; and that His attribute is *Vedukun* or 'eternal wakefulness' or as the *Qur'ān* puts it 'without rest and without sleep'.

The urge for migration in ancient times was evidently felt in two definite regions of the earth. One was the Gobi desert of Central Asia and the other, the desert of Arabia. The tribes who migrated from the former are known as the Indo-European Aryans, and the other as the Semites. The Arabian tribes spread over Egypt, Nubia and West Africa, Palestine, Syria, Iraq and the land surrounding the Persian Gulf. Although they came to be known later on by different names — Ad, Samud, Amaliqa, Haksus, Sawabi, Ashuri, Akadi, Sumeri, Ilami, Arami, and Hebrew and others—they belonged to one and the same family.

The latest Semitic studies have disclosed that the Semitic tribes all believed in an unseen Supreme God whom they called *Al, Ilāh, Allāh.* It is this *Ilāh* which was differently spelt as *Al, Ulūh,* and *Ilāhiā.* The archaeological finds discovered after the First World War in the valley of Aqaba in Hejaz and in the terrain of Shamar in Northern Syria go to emphasise this fact of history. In short,

the enquiry and research carried on in the 20th century have all gone to establish that the earliest belief which inspired man was a belief in the unity of God, shorn of all symbolic representation.

The moment man opened his eyes to the world around him in the very first stage of his history, he was impelled by his very nature and the situations in which he found himself, to believe in the existence of one Supreme Being. It was only at a later stage that his fancy began to body forth for him various imaginary forces of nature to which he thought he should offer worship.

It will thus be seen that the belief in God is not the result of any evolutionary process but that, on the other hand, it was the belief in God which had in the course of history taken the route of retrogression. Adam was created with light within. His progeny frittered it away and admitted darkness instead. This is clearly borne out by the ancient traditions of Egypt, Greece, Chaldaea, India, China and Iran. They reveal the fact that man lived a natural life guided by nature. Plato's *Critias* and the writings of Timasus throw light on the point. Indeed, the *Old Testament* definitely assigns to Adam a heavenly existence. It is only when he falls into error that he is deprived of it. Light comes first and darkness afterwards. Such is the statement of the *Qur'ān* as well.

> Men were at first of one religion only: Then they fell to variance. (*Q* : 10:19)[201]
> Mankind was but one people, and God sent prophets to announce glad tidings and to warn; and He sent down with them the Book of Truth that it might decide the disputes of men. (*Q* : 2 :.203)[202]

The 19th century evolutionary approach to the concept of God has thus come to lose its value in learned circles. It is only in the field of attributes however that the theory of progressive comprehension may hold good. The belief in the existence of God was never an achievement of the human mind. It is a belief ingrained in his very nature, and does not alter under the stress either of his intellect or of his environment.

It is however true that man can scarcely comprehend the Absolute. Whenever the human intellect attempts to visualize anything, it

invariably concentrates its primary attention on its qualities or attributes, and little on its inward reality. So it is, when the inward urge propels one's mind to the thought of God, it is the attributes which attract its attention, particularly those which his imagination or fancy can easily catch.

The intellect of man is bounded by his senses. Its perception therefore does not cross their boundaries. Whenever he tries to visualize a thing unseen or unfelt, he inevitably conjures up for its qualities and feelings of which he is aware in his own mundane life — qualities and feelings which have not taken a sudden rise in him, but have slowly grown with him and developed. In the beginning his mind was in the infant stage. The pictures bodied forth in his mind partook therefore of his infancy, and thereafter the usual course of development followed. The result was that in the beginning whenever man attempted to carve out an image of God, he gave to him his own shape ; and when his intellect developed, this image of his also was made to change. At every stage, he fancied that the image he had fashioned for himself bore the likeness of his God. In reality, it was but a reflection of his own mind and qualities. Such is the first in the series of tragedies which have beset the human mind. It is to save man from this process that the revealed word had to be delivered from time to time for his guidance.

The prophets who rose in different climes and at different times to deliver the message of divine unity had necessarily to take note of the condition of the mind which had to respond to their message. In presenting or explaining the attributes of God to the people of their times, the prophets adopted a method suited to their intellectual standard.

It is from this standpoint that there has been an evolutionary process going on in the exposition of divine attributes. Three distinct lines are noticeable in this process :

1. From anthropomorphism or anthropophism to freedom from them.
2. From polytheism to monotheism.
3. From the concept of awe and terror to that of love.

The history of this development discloses that a process of evolution was at work in human attitudes towards the attributes of divinity.

The question arises: why the initial concept of man in respect of God was one of awe and terror? The answer is clear. The constructive beauty of the universe lay concealed under the shroud of destructiveness. In the infant stage of his intellect man could not catch the hidden beauty. He was frightened at the splitting which precedes construction and could not grasp the beauty of the things to shape. For this, one needs insight or inward vision, and this had not yet developed in man in the initial stages of his cultural growth.

Like every other thing in the world, human action possesses a disposition of its own. Construction is a state where calmness is to be displayed; whereas splitting is a state which is marked by tumult and disturbance. Construction means orderly arrangement; splitting, the reverse of it, viz. disorderliness and confusion. Orderliness is indeed the state of calmness, while disorder, the state of disturbance. When a wall is under construction, you do not feel any tumult around it; but when it falls, the fall is accompanied by a thundering noise, and you feel its shock. This is because the animal nature of man takes note of, and is quickly influenced by the splitting around him. On the other hand, it is not so promptly influenced by the construction that goes on, because the beauty that slowly discloses itself in construction, takes time to dawn upon the human mind.

Hence it is, that when the mind of man began at first to dwell on the attributes of God, it was more easily influenced by the destructive aspect of nature than by its constructiveness. Thunder and lightning in the clouds, volcanic eruptions in the mountains, earthquakes, river floods, and storms in the oceans, all these disturbing phenomena created awe and terror in him and he began to visualize his God as a god of terror. He could not see the god of beauty in the frightening thunder and lightning or in the moulten lava flowing from volcanoes.

The early economic conditions of man also were not conducive to dispel this concept of awe and terror associated with God, and replace it by that of love and affection. He felt he was weak and unprotected. He looked upon everything else beside him as

something inimical to him and intent on his destruction. The hosts of mosquitoes from the marshes hovered around him; poisonous creepers met him at every turn: and wild animals threatened him wherever he went. The burning sun above, and the shifting seasons looked at first hostile to his well-being. Everything seemed to him designed to frighten and over-awe him. The result was inevitable. The God that he conjured up for himself was one of terror, and not of love. But as time passed, a gradual change came over him, as also in his environment. His sense of despair was now mixed up with a new sense of hope, so much so, that, in his new concept of God, an equal place was given to the attributes of mercy and beauty along with the old concept of terror. This becomes clear when we look into the history of the religious beliefs of early communities. The process manifested itself eventually in the deification of gods of destruction alongside of gods of food, wealth, beauty and knowledge. The mythology of Greece has no doubt a fascination of its own. But even there, the early entrants into the Greek pantheon were the gods of terror. In India, even till this day, the gods of destruction out-number those of grace and benevolence.

DIVINE ATTRIBUTES: DIFFERENT CONCEPTS What was the character of the concepts which prevailed in respect of the attributes of God when the *Qur'ān* was delivered? And what was the view which the *Qur'ān* itself presented of them?

The Chinese Concept

There were five leading religious groups into which mankind was divided when the *Qur'ān* was delivered — the Chinese, the Indian, the Magian, the Judaic and the Christian. Among the ancient people, the Chinese had one peculiarity about them. The concept of God which they had built up was vague, and this vagueness clung to it for a long time. But it could not withstand the onslaughts of time. Slowly but steadily it had to receive, in one form or another, the impact of forces at work in the course of history, so much so, that today it presents a very colourful picture.

In ancient China, alongside of a belief in local gods, there prevailed a belief in a Celestial Being, whose dwelling was the sky above.

The sky was to the Chinese an expression both of beauty and terror. The Sun dwelling above provided warmth, the stars served in the nights as lanterns, the rain coming from above gave life to the earth. At the same time, it was from above that lightnings worked havoc on the surface of the earth, and thunders from the high clouds shook the hearts of men. The two types of qualities were thus present in this Celestial God — benevolence on the one hand, and terror on the other. In the early poetic writings of China, one frequently meets searching questionings as to why this Celestial Being should be an embodiment of contradictions, why there is no uniformity in his system, and why he gives life and yet destroys it by lightning.

The sky thus came to form an integral part of their concept of life, so much so, that even the Chinese government came to be known as the Celestial government, and the Chinese army as the Celestial army. When the Romans first came into contact with China, they were told that it was governed by a Celestial government. Since then all forms of derivations from the root 'celestial' have been freely applied in English to the people of this country.

In addition to a belief in this Celestial Being, the Chinese worshipped the spirits of their ancestors who were credited with the talent of devising measures for their protection. The belief was so widespread that every family had its own list of ancestors whom they worshipped.

Some 500 years before Christ, two great figures appeared on the scene of China — Lao-Tzu and Kung-Fu-Tse. The latter interested himself in the social life of the people and prepared for them a code of rights and duties. But in respect of man's relation to God, the old celestial concept, and the worship of ancestors continued to be maintained. Indeed, the latter was so much emphasized that the spirits of ancestors came to be regarded as intercessors with the Celestial Being. This new concept of intercession soon developed into a form of obsession. In India and Greece, the demi-gods were regarded as agents of the Supreme Being. In China their place was taken up by the spirits of ancestors. It was in this way that polytheism came to be the popular faith of the Chinese.

In China, the religious practice of sacrifice was in vogue even before Kung-Fu-Tse. The practice was not upheld by him, although

it is clear that he did not condemn it either. The Chinese temples which favoured these sacrifices continued to prosper on their account. The impulse behind every sacrifice was the desire for some gain or for protection from some danger. It was an attempt to seek either divine benevolence or shelter from divine terror. The duel concept of old thus persisted to prevail.

Lao laid the foundation of *Tav* or the mystic path, corresponding to *Tassawuf* of the Muslims or *Vedantism* of the Hindus. By introducing methods of spiritual contemplation and practices in the religious life of the Chinese, Lao not only gave depth to their religious and moral concepts but stimulated a taste for subtlety of thought and expression. But he could not succeed in making mysticism common among the masses. It became the exclusive concern of but a few; even as *Vedantism* among the Hindus, and *Tassawuf* among the Muslims.

Shaminism : Buddhism

After Lao, came that stage in the history of China when Buddhism was introduced in the land. The Buddhism to which the Chinese were introduced was the *Mahayana* form of it which had very largely cut itself off from its moorings and which allowed such elasticity in thought and practice that, wherever it travelled, it easily accommodated itself to its new environment. So, when it came into China and Japan where the social atmosphere was different from that of India and Ceylon, it easily put on the colour and bearing of its new surroundings.

It is generally believed that Buddhism does not inculcate a belief in God. But, strange as it may appear, its very followers, in due course, installed Buddha himself in the position of God, and devised a system of devotion to his image so intensive that we scarcely find for it a parallel in the annals of image worship.

Hindu Ideology

The History of the Hindu concept of God is a panoramic view of conflicting ideologies. On the one hand, there is its philosophy of unity of God, and on the other, is its religion as practised. The Hindu philosophy presents such deep and intricate problems of spiritual contemplation and raises the human mind to such great

heights that we scarcely find a parallel for it in the religious ideologies of ancient peoples. But the religion as practised gave to human ingenuity a free hand to create an endless variety of demi-gods, so much so, that every stone became a god, and every tree claimed godhead, and every door was turned into an object of worship. Thus the ideology of the Hindus, while it attempted the highest flights of the mind in one direction, descended into very low depths in another. The former was reserved for the elite; the latter was meant for the common folk.

The Age of the Upanishads

A study of the *Rigveda* discloses that while the worship of the forces of nature gradually developed into the worship of images, the concept of a higher being, the creator of all, was also shaping itself side by side, as is clearly noticeable in the hymns of the tenth *Mandala* of the *Rigveda*. It is not possible to say whether this latter urge was a heritage from any previous age of thought, or whether it was a reaction to the prevailing belief in a multiplicity of demi-gods. But this is clear that in the time of the *Rigveda*, the idea of one God was silently gathering strength, so much so, that the number of demi-gods began gradually to dwindle down. These were assigned to three different spheres — earth, air and sky. This arrangement later on gave rise to the concept of a god of gods, the concept known as henotheism. This concept, in its turn, assumed a more definite form, the form of an all-pervasive being called sometimes *Varuna*, sometimes *Indra*, and sometimes *Agni*. Finally, the idea of a Supreme Creator of all the universe emerges under the name of *Prajapati*, or *Visvakarman*. It is this Being who came to be regarded as the reality behind the universe, the One, called by different names — *Agni*, *Yama*, *Matarisvan* — the one who neither is the sky, nor the earth, nor the light of the sun, neither air nor the wind, the One who is the spirit of the universe, the fountainhead of all power, the eternal and unchanging. He is *Rta* in the form of essence, *Aditi* in the garb of the spirit, a Being who breathes without any breath (*Rigveda* 10–121–1). We cannot see Him and cannot clearly point Him out (*Ibid.* 121). He is *Ekamsath* or sole Reality, the Truth. It is this unity which may be noticed in the multiplicity of nature.

It is these ideals which went ultimately to contribute to the pantheistic view of life presented in the *Upanishads* and on which were raised the metaphysical systems of *Vedantism*.

The pantheistic belief was the result of an inward approach to the Absolute, where there was no room to entertain attributes, and even were there any, it was restricted to negative attributes. It was possible to say that God is not this and not that, or is not such and such. But it was not possible to say that He is this and that, or such and such. For whatever picture we may conjure up of any positive attribute of God, it would at best be a creation of our own mind; and our mind being finite or limited in its reaches, it cannot grasp the Absolute or the limitless. And if it ever attempts to do so, it can only do so by limiting the Absolute. And when a limit is set, the illimitable ceases to bear any meaning.

It was only when the *Upanishads* gave *Brahma* the form of *Iswara* and thus made the Absolute put on the veil of finitude, it became possible to attribute to Him, qualities as reason or fancy suggested. It was in this way that the pantheistic concept of God furnished a personality endowed with attributes (*Saguna*).

When we study these attributes, the picture that raises itself before our mind is that of a unique being, one with none like him, one not bound by time and space, high and mighty, incomprehensible, self-subsisting, one who creates, protects or annihilates, one, the cause of causes, the Absolute cause (*Upadana* and *Nimitta Karana*), one from whom all that exists has proceeded and to whom all shall return. He is Light, Perfection, Beauty, the Absolutely Pure, the Almighty, the Most Merciful and the Most Loving, and the object of true love and affection.

Great as is this concept of God, we find that in practice it was not possible to disassociate it with the concept of polytheistic multiplicity. The concept of the unity of God, in His essence, had not given rise at the same time to the concept of the unity of God in His attributes. In the words of a learned Hindu scholar (Dr. S. Radhakrishnan):

"The polytheistic conceptions were too deeply rooted in the Indian consciousness to be easily overthrown. The many gods were subordinated to the One. Without *Brahman*, *Agni* cannot

burn a blade of grass, *Vayu* cannot blow a whisp of straw. For fear of him, fire burns, for fear of him the sun shines, and for fear of him the winds, the clouds, and death perform their office. Sometimes the many gods are made parts of one whole. The five house-holders led by Uddalaka approach King Asvapati, who asked each of them, Whom do you meditate on as the Self? The first answered heaven; the second the sun; the third, air; the fourth, ether; the fifth, water; and the king replies that each of them worshipped only a part of the Truth. Heaven is the head, the sun the eye, the air the breath, the ether the trunk, the water the bladder, and the earth the feet of the Central Reality, which is pictured as the world-soul." (*Indian Philosophy*, Vol. I, p. 144; second edition.)

But at the same time when stress is laid on the everlasting character of Reality and its all-encompassing control over everything, the very existence of demi-gods and the entire phenomenal world lose their meaning, since everything depends on Him and He does not depend on anything. "Just as all branches of a chariot wheel possess their existence only in relation to that wheel, so also all demi-gods and all the world subsist in his existence." (*Brhadaranyaka Upanishad;* Chapter 2:5.) "Here exists a tree whose roots have gone upward and whose branches have spread downwards. This is *Brahma*, the never dying. The entire universe is in Him. Nothing is outside of Him." (*Taittiriya Upanishad*, 1–10.)
We again quote from the same learned scholar referred to above:

"Compromise between the philosophic faith of the few and the fancied superstition of the crowds is the only possible reconciliation; we cannot abolish the old forms, for that would be to ignore the fundamental nature of humanity, as well as the patent differences in the normal and intellectual states of believers who were not capable of acquiring at once the highest wisdom." (*Indian Philosophy*, Vol. I, p. 145; second edition.)

Later on the *Vedantic* philosophy expanded itself enormously. But the alliance between the unitary concept of God entertained by the elite and the polytheistic concept adhered to by the common

masses could not be disturbed. In fact, it gathered greater strength. It came to be recognized on all hands that when the gnostic completes his journey to Reality, all other beings vanish including the entire order of demi-gods. The idea was that the demi-gods were but the initial stages in the journey without negotiating whom it was not possible to reach Reality, and that since the worship of them was thus so indispensable, it was desirable not to quarrel with them but tacitly to allow their worship to continue. Thus it was that a sort of monotheistic polytheism came to be the prevailing religion, meeting the demands both of the unitary urge and the polytheistic. Nimbarka and his disciple Srinivasa in their commentary on *Brahmasara* state :

> "There are other forces who though do not enjoy the position of *Brahma* or Sri Kṛṣna, have emerged from Him and exist along with Him. For example, there is Radha on the left side of Kṛṣna. She is a being which deals benevolence and confers rewards. We should therefore worship Radha along with *Brahma.*" (*Vedantha Paraga Sanrabha*, Vol. III, p. 25, in Dr. R. Bose's translation published by the Royal Asiatic Society of Bengal.)

The fact is to be borne in mind that the forces of nature whom the Semitic concept gave the name of *Malak* or *Malaika*, the Aryan concept styled *Dev* or *Yeztā*. The same basic idea is present in the Greek *theos*, the Roman *deus* and the Zoroastrian *Yeztā* or *Yezdān.* The Sanskrit *Dev* is used in a number of senses ; but when applied to supernatural beings it signifies a being which in itself is bright. The Semitic religions did not assign to the spiritual beings any better position than that of agents to God as created by Him. But the Aryan concept regarded them as definite entities having the power to initiate and act. But when the idea of Unity of God attracted attention, and liquidated their existence as independent entities, they managed to assume the position of intercessors with God. They by themselves were not God, but in order to reach God, a worship of them was considered necessary. The worshipper's worship was of course meant for God ; but that was to be performed at the threshold of these intermediaries. We cannot have direct access to God. We must first seek the intercession of the demi-gods. Such is

the doctrine of intercession which everywhere has vitiated the belief in the Unity of God. To save faces, none aspired to the supremacy of the one God. This was exactly the attitude of the Arabs when the *Qur'ān* was delivered and to which the *Qur'ān* itself refers: "They say: We serve them only that they may bring us near to God". (*Q* : 39–3)[203]

It was this association of others with God, both in His attributes and in the worship of Him, which gave to the religion, as practised in India, a form which thrived on the belief in multiplicity and on image worship. The position grew so serious eventually that unless the seeker of Truth was prepared to struggle hard and long to reach it, it became well nigh impossible for him to trace the idea of the Unity of God in the Hindu religious ideology. We can find it in the caves of the mountains, but not in the market place, or on the road. When Abu Raihan Al-Beruni came to India in the 11th century of the Christian era, he stood aghast at this spectacle. The same bewilderment was felt by Abul Fazal in the 16th century; and a like feeling came upon Sir William Jones in the 18th century.

The best apology that might be offered for this state of affairs is what the *Gita* does, and which attracted the attention of the philosophic mind of Al-Beruni. It is that in the field of belief and action two ways were purposely kept open from the very beginning. One for the masses, the other for the select few, to suit their respective intellectual capacities and aptitudes. The unitary approach was for the elite, for, they alone could bear the ordeal of looking up so high. The image-worship was left for the crowd, for, that suited their uncultivated intellect. But since even the elite could not keep themselves aloof from society, they too had, in practical life, to conform to the prevailing fashion. It was thus that the Hindu life, in its outward bearing, was marked by an attachment to image worship.

Al-Beruni has, by a reference to several passages from the Greek literature, pointed out that the course of development in religious thought in India and Greece was exactly the same. He also quotes from the *Gita*; "Many there are who wish to reach Me (or God) by worshipping others beside Me. But I grant their requests too; for, I am not in need of them nor their worship".

It will not be out of place to quote here again from Dr. Radhakrishnan who, reviewing the position of Hinduism just before the appearance of Buddhism, observes :

> "In the prevailing religion of the period of Buddha, the dominant feature was the spirit of barter established between gods and men. While the *Brahman* of the Upanishads was high and noble, yet, ever so many gods, the heavenly orbs, as well as, the material elements, plants, as well as, animals, mountains, as well as, rivers were popularly accepted. The unbridled license of a wild imagination deified all possible objects of the world, and as if these were not enough, added to them monsters, shapes and symbols of fancy. The *Upanishads*, no doubt, shattered the authority of these gods in the world of thought, but did not disturb their sway in the world of practice." (*Indian Philosophy*, Vol. I, p. 45, second edition).

Shaminism and its Ideology

The early Brahminic religion was succeeded by Shaminism or Buddhism. This was the religion which was prevalent in India at the advent of Islam. Various views are held of the early doctrines of this religion. A group of the 19th century orientalists regarded Buddhism as an off-shoot of the teachings of the Upanishads and thought that *Nirvana* or salvation was a state of returning to the spiritual sources from which human life originally proceeded. But at the present day it is admitted that Buddhism possesses no concept either of God or of the soul. Its doctrines deal only with goodness in life and freedom from it. It refers only to *Prakrti* or the Primal matter to which the disposition of nature gives momentum. *Nirvana* is annihilation of the sense of ego in existence and an escape from the cycle of life. The view is upheld by the later Buddhist thinkers. While one group of them gives it the character of agnosticism, another group goes beyond, and definitely discards the idea of God from its concepts. Moksakar Gupta in his *Tarka Basha* refutes all the arguments which the Schoolmen of the *Nyaya* and *Vaisesika* systems used to offer in support of Deism in the Buddhist ideology. Still, it cannot be definitely asserted that the silence which Buddha observed in this respect was an expression

of any denial of God on his part. His reservation is noticeable in a number of views advanced by him and which may be regarded as so many screens stretched by him across this subject. If we carefully look into all the sayings attributed to him, we feel that the attitude of Buddha was not one of denial of God in his essence, but a denial of Him in attributes. The fact however, stands out that a denial of attributes suspends all intellectual inquisitiveness and imposes nothing but silence.

Besides, we should not lose sight of the fact that Buddhism appeared at a time when the evils of image-worship had struck deep roots in the soil of India and were a powerful obstacle in the way of a free search for God. Buddha wished to clear this path and therefore concentrated all his attention on the problem of good life. This was possible only by discrediting Brahminic doctrines and by emphasizing that salvation did not lie in the worship of images but in the knowledge and practice of truth or in *Ashtang Marg*. In later times, this relative denial assumed a form of total denial, and still later on the opposition to Brahiminism degenerated into extremism. Whatever the explanation Buddha himself or his commentators may offer in respect of this subject, it is an undeniable fact that the followers of Buddha did not leave the vacant seat of God unoccupied. When they found that the seat was vacant, they hastened to instal Buddha himself in that seat. Then began the process of the multiplicity of image worship; so much so, that today more than a half of the world is peopled by these images.

Not many years had passed since the death of Buddha when the bulk of his followers began to assign to him a super-human position, and to worship his relics. In fact when within a few years of his passing away, the first Great Council was held at Rajgiri at which his favourite disciple Anand disclosed his Master's parting testament to his followers, a number of them did not feel satisfied at what was disclosed, and entered into opposition with him; for, in the picture presented by him, Buddha did not appear with that halo of super-human glamour about him with which they wanted to invest him. So, when the second Great Council was held at Muzzafarpur, the early simplicity of the faith had already vanished giving place to novel concepts and mixed beliefs. The concept of the Trinity which characterised the Christian

faith some 500 years after was now evolved for the faith of Buddha, exalting him thereby to a super-human state. Under this concept, the personality of Buddha was made to possess three distinct personalities — the personality of his teaching, the personality of his worldly existence, and the personality of his real existence. The last personality lived in *Lok*, or heaven. The idea was mooted that whenever Buddha appeared in the world, he was only a reflection of the personality of him in heaven, and salvation lay in one's attainment to the super-human position occupied by Buddha in heaven.

When the fourth Great Council was held at Beshawar (Peshawar) in the first century of the Christian era, the basic religion of Buddha had changed into a regular church, and the spirit of *Ashtang Marg* or the *Shamani* or Buddhist ethical path had been lost in an intricate net-work of ritual and ceremonial. At last the followers of Buddha divided themselves into two sections — the *Hinayana* and the *Mahayana*. The first group wished to see in Buddha a human personality functioning as a teacher, but the other aimed to instal him into the seat of divinity. The latter concept had a popular appeal, and so, the *Mahayana* version of Buddhism spread widely in Afghanistan, Central Asia, China, Korea, Japan and Tibet. When the Chinese traveller Fa Hien visited India in the 4th century A.D. he held discussions with the scholars professing the *Hinayana* faith and pressed upon their attention the value of the *Mahayana* way. Today, barring Ceylon, where a version of the *Hinayana* faith prevails under the name of *Thiravad*, everywhere else the *Mahayana* view is the order of the day. Certain research scholars of the present day devoted to the study of Buddhism hold the view that till the time of Asoka, image-worship had not become common among the Buddhists, for, the archaeological remains reminiscent of Buddhism available today do not represent Buddha as a deity. Instead, he is presented in the form of a lotus flower or a vacant chair. It was only after Asoka, that the 'sign of two feet' began to take the place of the lotus flower and the vacant chair. Later on the signs of the two feet were replaced by a full-fledged image of Buddha himself. Even if this theory, as advanced by the present day scholars, is accepted, it goes only to stress that image worship had become part of Buddhism as far back as 250 B.C. and only after Asoka.

Magism of Iran

Prior to the advent of Zoroaster, there prevailed in Media and Fars an ancient form of image worship attended by sacrifices of more or less the same style as were in vogue in India. Supernatural power was divided among two groups of deities — one composed of beings who dispensed love and happiness, the other, composed of dark forces, who worked havoc in human life. Houses of sacrifice were built wherein fire was worshipped. The priests were called *Mogosh* or *Karpan* or *Kavi* as styled by the *Avesta*. Later on, the term *Mogosh* came to be applied to fire worship itself, so much so, that the Iranians came to be styled by other nations as *Mag* or *Magosh*. It was this term *Magosh* which the Arabs pronounced as *Majus*.

Mazdaisana

It was Zoroaster who rescued the people of Iran from the clutches of Magism, and gave them the message of *Mazdaisana* with its belief in *Ahura Mazda*. In the Zoroastrian concept, *Ahura Mazda* was God with none like Him. He was the Light, the Purity, the All Wise, and the Good, the Creator of the entire universe. It was He who created two worlds for man — the mundane world, and the world hereafter. The new faith postulated that the body of man perished after death, but that his soul survived and received recompense according to the deeds he had done in his mundane life. Zoroaster replaced the concept of demi-gods by the concept of angels known as *Amish Sapind* and *Yezta*. These angels carried out the behests of *Ahura Mazda*. Further, the place of the dark forces of Magian thought was given to *Angrame Niyush*, or Satan. It is this *Angrame Niyush* which in the language of the *Zend* was known as *Aharman*.

The teaching of Zoroaster seems to furnish a counterpart to the *Vedic* faith of the Indo-Aryans. One and the same term becomes current in Iran and India, but it bears a meaning in one which is in direct conflict with that in the other. The *Ahura* of the *Avesta* is the *Asura* of the *Yajur Veda*. The term was at first used in a good sense in the *Rigveda*, but later on it came to denote the evil spirit. The *Indra* of the *Vedas* became the *Ingra* of the *Avesta*. In the *Vedas*, it signified the god of the sky; in *Avesta* it meant the

devil of the earth. In India and Europe the terms *Dev, Deus,* and *Theus* referred to God. But in Iran *Dev* came to be used for a goblin. The God of one becomes the Satan of the other. Likewise, the Satan of one becomes the god of the other, as if the two faiths were pitted, one against the other. Likewise, the *Yama* of India applied to the god of death came to be applied in Iran to the god of love and humanity. And then this very *Yama* of Iran became *Jem* and finally *Jemshid,* the Emperor of Iran.

But it appears that after the lapse of a few centuries, Iran comes again under the sway of its earlier beliefs and external influences; so much so, that when under the Sasanids, the teachings of *Mazdaisana* were systematized afresh, they became a veritable jumble of Magian, Greek and Zoroastrian beliefs, all coloured in their outward bearing by the Magian concepts. It was this mixture which was the national religion of Iran when Islam appeared on the scene. And it is this which the Parsi migrants from Iran brought with them to Western India where it received a further coating under the stress of the local influence.

The Magian concept was based on dualism, on the idea that good and evil are two separate forces. Whatever *Ahura Mazda* does is good, and is light; and whatever *Aharman* does is evil, and is darkness. The basis of worship rested on the sun and fire, as the two were regarded as the highest manifestation of divine attributes. In its search for a solution to the conflict between good and evil, the Magian mind partitioned the world between the two conflicting forces.

Judaic Concept

The Judaic concept was at first wholly racial in character. The Jehovah of the *Book of Genesis* was the tribal God of Israel. But gradually this concept widened with the result that in Joshua, He appears as the God of all nations. Still, the early Israelite attitude of exclusiveness continued to prevail in one form or another. In fact, at the advent of Islam, its distinguishing feature was geographical and racial in character. The Judaic concept of God vacillated between the anthropomorphic and the transcendental. The element of terror was dominant in Him, as also that of vengeance. The repeated personification of God giving an entirely human touch

to His form of address, the intensity of anger and revengefulness displayed by Him, and His primitive behaviour are the most common attributes with which He is endowed in the *Old Testament*.

The relation between God and man under the Judaic concept is like that between husband and wife. The husband is very jealous of his prerogative. He is prepared to forgive every shortcoming in the wife, but he will never forgive her if she begins to love any other. That was the position given to God. He regarded the family of Israel as His favourite wife. Since the entire race was given this honoured position, any infidelity on her part was naturally very galling to Him. It was up to Him to deal out condign punishment whenever she showed signs of unfaithfulness. In fact, one of the *Ten Commandments* runs :

> "Thou shalt not make unto thee a graven image or a likeness of anything that is in heaven above, or that is in the earth beneath or that is in the water under earth.
>
> "Thou shalt not bow down thyself to them, nor serve them ; for I am the Lord, thy God. I am a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." (Exodus. 20 : 4–5)

The similitude of relation between husband and wife which came to be applied after the Israelist Exodus from Egypt, continued more or less to be applied even till the last period of Judaic dispensation. The passionate outburst against every weakness of the Jewish race was similar to the characteristic outburst shown by a husband towards a faithless wife. This manner of expression, whatever the poetic touch given to it, is clearly too primitive to be associated with God.

The Christian Concept

But a change came over from the time of Joshua, the Second. Fineness in feeling and width in vision came to be displayed and a new atmosphere was generated, so much so that when Christianity came into view, it could bring with it a new message, the message of love, mercy and forgiveness. God was no longer the God of terror, no longer a jealous God who like the husband wronged

seemed frightfully wrathful. On the other hand, God now appeared like a father full of love and affection for his children. There is no doubt that this was a revolutionary concept for the Jews. Of all human relations, that between parent and children is the highest form. The interests and desires which underlie the relation between husband and wife do not enter into this relationship. Here, it is all kindness and affability and tender care. The child may make mistakes over and over again; but the mother's love is never deflected; nor does the father's love withhold forgiveness. So, if the concept of God is at all to be expressed in terms of human relations, surely, the relationship of father with his child offers a more enduring similitude than the undignified relationship that may subsist between a jealous husband and a faithless wife.

In relation to anthropomorphism on the one hand and transcendentalism on the other, the Christian concept of God at first was precisely the same as that entertained by the Jews. But when the Christian doctrine received the impact of the traditional form of worship of the Romans, the institutions of trinity, atonement and deification of Christ took their rise upholding the Alexandrian philosophic concept of image-worship. Christianity, no doubt, outwardly continued to remonstrate with the idolatry of others, but felt complacent about its own. The image of the Roman Madonna was still there, but it was made to hold in its lap the infant Son of God claiming homage from every earnest Christian. In short, at the time of the advent of Islam, Christianity, with its message of love wedded to the concepts of trinity, atonement and image worship, presented the spectacle of a form of monotheistic polytheism.

Greek Philosophy: The School of Alexandria

In addition to the above concepts, we have to take note of the philosophic Greek concept of God also which though it did not, like regular religions, spread among the different nations of the earth, was nevertheless a force to reckon with, since it has taken a great share in the shaping of human thought. Some 500 years before Christ, the idea of the unity of God took its rise in Greece. This is revealed in the philosophy of its greatest teacher, Socrates, which Plato systematized after him. Even as in India, the idea of a

God of gods emerged out of the concept of a multiplicity of demi-gods and developed into the idea of one God, so also in Greece the gods of Olympus were presented with a god of gods and this led eventually to the concept of the unity of God.

If we are to trace the ancient concepts of Greece, the only source to which we shall have to turn is her ancient poetry. A study of it will reveal that two ideas were at work side by side in ancient Greece, one relating to life after death, the other to the existence of a supreme and an all-encompassing divinity.

The Ionic is the oldest school of Greek Philosophy. This school maintained that the planets and stars possessed souls and tried to visualize a soul of souls or of a reality behind this universe. Pythagoras who flourished in the 15th century before the Christian era introduced numerous novel speculative thoughts in philosophy. Whether he ever visited India is but a matter of conjecture. But this is certain that in the concepts which he built up, there are noticeable signs of the philosophic thought of India — concepts such as the doctrine of transmigration, the recognition of *quinta essentia*, the individuality of the human soul, spiritual illumination, and above all the concept of a systematized way of life, all so close to the views held in the *Upanishads*. After Pythagoras, came Anaxagoras to give to the concepts of Pythagoras a definite shape, and thereby lay the foundations on which, at a later stage Socrates and Plato were to raise their universals.

The Greek concept of the unity of God found its greatest expression in the teaching of Socrates. The philosophers before Socrates had not attempted to disturb the prevailing worship of national gods, for, they were still in a way under its influence. Terrestrial souls were allowed to put on a philosophic visage, so much so that they made themselves acceptable not only to the masses, but to the elite or philosophers as well. A development of this nature had already taken place in India as we have before noticed letting the belief in the unity of God to subsist side by side with the belief in multiplicity.

The mind of Socrates, however, had attained such great heights that he could not make compromises with the polytheistic beliefs of his time. His concept of God was free from all taint of similitudes. His vision was too high for the prevailing beliefs to negotiate

compromises with it. He regarded the prevailing system among his people as a kind of barter with gods of their creation. In the dialogue of Euthyphro, Plato elucidates clearly the standpoint of Socrates. Socrates had been accused of impiety. Plato asks: "What is impiety?" The answer given is: "It is a system of barter, of asking of gods the things we desire, and of giving to them the things they desire. In short, it is a trade of a particular type."

A teaching like this could not be left unchallenged by vested interests. But the magnificent soul of Socrates would not bow down before narrow-mindedness. With patience and fortitude, truly typical of prophets and martyrs, he stretched his hand to receive the cup of hemlock, and without the slightest remonstrance drank it. His last words were: "It is now time to depart; for me to die, for you to live. But which of us is going to a better state is unknown to every one but God".

Plato developed the dialectic of Socrates into a definite system and postulated the universals on which he rested everything, from the subject of 'state' to that of the 'Being of God', expressed in the form of 'ideas'. He argued that if an idea can exist apart from the senses. *Nous* or soul can have a separate existence, and the Being of God also can exist separately from all matter. As opposed to Anaxagoras, he believed in two souls — one mortal, the other immortal. The mortal soul entertains passions, and that is the ego. But the immortal soul is the rational ground of the universe, and is altogether free from the passions of physical life. It is the spark of this universal soul which lights the light of perception in man. The concept of the universal soul assumes the character of the concept of the unity of being, or of Pan-Theism, a development such as manifested itself in India. The *Atma* of the Hindu philosophy and the *Nous* of the Greek philosophy are two names for the same entity. *Atma* argues *Parmatma,* and *Nous,* the Universal Soul.

Socrates called God "The Good, the All Good, and Absolute Beauty". Plato no doubt, soaring beyond the worlds of existence wished to trace the Absolute good. But he could not add to the concept of attributes presented by Socrates.

Aristotle who wished to keep philosophy free from the touch of spirituality, and confine it entirely to the sphere of senses and

experience, could not fall into line with Socrates. He presented the concept of the first intellect and the active or agent intellect which is eternal, indivisible and absolutely pure. So what Socrates and Plato called the Good, Aristotle designated 'Thought of Thought', but he could not proceed further. Whatever additions we find to this concept in the Peripatetic Philosophy are not the contributions of Aristotle. They are of his Greek and Arab commentators.

So, the entire Greek Philosophy revolves round these two basic concepts ! 'The Good', and 'Thought of Thought'.

To have a clear grasp of the Socratic concept of attributes, one may go to the *Republic* of Plato, wherein the subject is discussed in the course of the dialogue on education.

Adeimantus asks of Socrates what manner of style poets should observe in their reference to God.

> Socrates : God is always to be represented as He truly is, whatever be the sort of poetry, epic, lyric or tragic in which representation is given.
>
> Adeimantus : Right.
>
> Socrates : And is he not truly good ? and must he not be represented as such ?
>
> Adeimantus : Certainly.
>
> Socrates : And no good thing is hurtful ?
>
> Adeimantus : No, indeed.
>
> Socrates : And that which is not hurtful hurts not ?
>
> Adeimantus : Certainly not.
>
> Socrates : And that which hurts not does no evil ?
>
> Adeimantus : No.
>
> Socrates : And can that which does no evil be a cause of evil ?
>
> Adeimantus : Impossible.
>
> Socrates : And the good is advantageous ?
>
> Adeimantus : Yes. God, if he be good, is the author of good only.
>
> Socrates : And therefore, the cause of well-being ?
>
> Adeimantus : Yes. The fictions of the poets.
>
> Socrates : It follows therefore that the good is not the cause of all things, but of the good only ?
>
> Adeimantus : Assuredly.

Socrates: Then God, if he be good, is not the author of all things as the many assert, but he is the cause of a few things only, and not of most things that occur to men. For few are the goods of human life, and many are the evils, and the good is to be attributed to God alone; of the evils the causes are to be sought elsewhere, and not in Him.

Adeimantus: That appears to me to be most true, he said.

Socrates: Then we must not listen to Homer or to any other poet who is guilty of the folly of saying that 'Two casks lie at the threshold of Zeus, full of lots, one of good, the other of evil lots and that he to whom Zeus gives a mixture of the two sometimes meets with evil fortune, at other times with good; but that he to whom is given the cup of unmingled ill, him will hunger drive o'er the beauteous earth'.

Plato then discusses the doctrine of anthropomorphism, and rejects the concept that God is a magician, and of a nature to appear insidiously now in one shape, and now in another — sometimes himself changing and passing into many forms, sometimes deceiving us with the semblance of such transformation.

The Neo-Platonism

In the third century of the Christian era, the School of Alexandria known as Neo-Platonism took its rise. It was originally propounded by Ammonius Saccas. Plotinus was his successor, whose disciple Porphyry regarded after Alexander Aprodasia as the greatest commentator of Aristotle, incorporated the Neo-Platonic principles into the Peripatetic Philosophy of Aristotle. The teaching of Plotinus and Porphyry rests on the same basis as that on which the teaching of the *Upanishads* does, namely, that the way to the knowledge of God lies through illumination and not through reasoning and that the perfect gnosis is absorption or annihilation in God.

In respect of the existence of God, Plotinus reached the conclusions which the *Upanishads* had reached long ago. Like that of the *Upanishads*, his method of approach lay in the denial of attributes, for, the Absolute Being was beyond human concept and percept. He could therefore predicate nothing about Him. What he could

at best say was: "God is not any one of those objects or things which have proceeded from Him. We can predicate nothing about him. We can call Him neither, 'Being' nor 'Substance', nor 'Life' itself. Reality is beyond all interpretations". (E. T. Mekenna. Vol. II. p. 134)

Socrates and Plato designated Reality as 'The Good'. Plotinus did not decline to go with them thus far, but he would not go any further. "When you say it is 'The Good', then you will have to stop at that and proceed no further. If you want to add anything further to it, every new addition will carry with it some defect" (Mekenna p. 134). Aristotle found in Reality Absolute Intelligences and regarded the First Cause as the First Intellect. But the concept of the Absolute of Plotinus would not admit of this interpretation. "You cannot even say that it is Thought of Thought. If you do, you will be simply dividing it". But the question is: if you cannot call it the Thought of Thought, then you cannot also call him 'Being' or 'the Good'. If you cannot apply to him any one of the attributes that we can conceive of, why should we not then discard the attributes of being and goodness as well?

Plotinus himself furnishes the answer: "When we call it 'the Good', we do not mean that we want to predicate any attribute that might exist in Him. We simply mean to make it clear that he is the purpose and the end. It is but a term employed for a specific purpose. Likewise, if we predicate 'Being', we do so, simply because we cannot call Him by any means 'Not Being'. He transcends everything, indeed, even the attribute of 'Being'."

Clement of Alexandria has summed up the issue in but a few words: "We cannot specify Him by simply saying what He is. We can only do so by saying what He is not. The negative way is the only way open to us. The positive way blocks itself."

This is exactly the attitude of the *Upanishads* which as already noticed, is expressed in *Niti Niti,* and on which Sankara raised the edifice of all his speculation. The Jewish philosophers of the Middle Ages adopted the same attitude. Musa bin Maimun (Maimonides) (d. 605 A.H.) declines to style God even 'The Existent'. The attributes of created beings begin to colour our vision; and God is beyond the reach of all attributes. Indeed, he refused to call God as 'The One without a like of Him', because the

state of unity and the state of non-associateship are not free from relative relationship. This attitude of Maimonides is but a reflection of the philosophy of Alexandria.

The Qur'ānic Ideology

The monotheistic ideology had developed thus far by the 6th century of the Christian era when the *Qur'ān* was delivered. What is the character of the ideology which the *Qur'ān* presents? When, having surveyed every other ideology, we come to examine this new ideology, we find that it embodies a comprehensive concept of the unity of God. The following aspects of the issue call for consideration.

PERFECTION OF TRANSCENDENTALISM From the standpoint of anthropomorphism versus transcendentalism, the Qur'ānic concept of the transcendental assumes a state of perfection, such as had not been reached before. Prior to the delivery of the *Qur'ān*, the highest that the human intellect could conceive of was that one should, in the place of images, worship an unseen God. But in respect of divine attributes, no concept anywhere could invest God with any attributes other than the human. Even the Judaic concept which disallowed image-worship in any form was not free from the taint of similitude. The wrestling of God with Jacob, His appearance on Mount Sinai in the form of a flame, Moses seeing the backparts of God, the God of Moses doing a thing in recklessness and then repenting thereafter, His treatment of Israel as his favourite wife and His lament over her unfaithfulness, His feeling of pain in his intestines and the production of a hole in his heart, and so forth are the portraits of God presented by the *Old Testament*.

The fact is that prior to the Qur'ānic concept, the mind of man had not risen high enough to discard the veils of anthropomorphic similitudes and directly behold the splendour of divine attributes. We find in the *Old Testament* very fine attributes applied to God along with qualities and passions intensely human. Even Christ when he desired to speak of the universal mercy of God, was obliged to employ the similitude of relationship subsisting between father and son. It was this tendency to strike similitudes which is responsible for the raising of Christ to the position of the Son of God. But when we turn from these concepts to the *Qur'ān*, we feel

as if a new world of thought has suddenly made its appearance before us. All the veils of anthropomorphic similitudes are lifted and transcendentalism glows in perfection :

> Nought is there like Him. (*Q*: 42 : 11)[204]
> No vision taketh Him in,
> but He taketh in all vision. (*Q*: 6 : 103)[205]
> Say : He is God, the one only :
> God, on whom all depend !
> He begetteth not, nor is He begotten ;
> And there is none like Him. (*Q*: 112 : 1–4)[206]

Study the matter which is common to the *Old Tcstament* and the *Qur'ān*. Wherever the *Old Testament* speaks of God as having made His appearance, the *Qur'ān* speaks of only the light of God having appeared, and wherever the *Old Testament* speaks of God as having appeared in a concrete shape, the *Qur'ān* speaks of an angel of God having appeared. As an illustration look into the following passages from the *Old Testament*.

> And the Lord said : Behold, there is a place by me, and thou shalt stand upon a rock :
> And it shall pass while My glory passeth by, that I will put them in a cleft of the rock and will gather thee with My hand while I pass by :
> And I will take away Mine hand, and thou shalt see my back parts :
> But my face shall not be seen. (Exodus 20 : 23)
> And the Lord came down in the pillar of the cloud and stood in the door of the Tabernacle. . .
> My servant Moses . . .
> With him will I speak, mouth to mouth, even apparently and not in dark speeches ; and the similitude of the Lord shall he behold. (Numbers 12 : 5–8)

The *Qur'ān* interprets the above in the following manner :

> Moses said : "O Lord, show Thyself to me, that I may look upon Thee". He said, "Thou shalt not see Me ; but look towards the mount." (*Q*: 7 : 143)[207]

TRANSCENDENTALISM AND NULLIFICATION There is of course a difference between transcendentalism and nullification. Transcendentalism lets the human mind to divest itself of every human touch in its approach to divine attributes, whereas nullification is the negation of every attribute that might be conceived of by the human mind in its application to God, resulting in vacuousness. The aim of the *Qur'ān* is to present a perfect transcendental vision of God and not to initiate a process of negations. Undoubtedly, the process of *Neti Neti* of the *Upanishads* afforded a very advanced view of transcendentalism. But what was the result in practice ? The Absolute *Brahma* had to descend into the concrete form of *Ishwara* to avoid nullification.

While the process of affirmation of attributes leads to anthropomorphism, the process of negation leads to total nullification. Similarly while personification or similitude denies us the perception of Reality, the process of negation denies us the consolation of positive belief. It is why the *Qur'ān* has chosen the middle path.

If no room is left for the mind to visualize any attributes for God, simply because every attribute suggested will have some resemblance to some human attribute, transcendentalism will lead to a total denial of God. Indeed it will never generate any definite belief. Whatever one might at the end visualize of God, it will in effect be a denial of God, for, we cannot dissociate the concept of not-being from that of being, if we have to depend entirely on the negation of attributes in our approach to God.

The belief in God is an inward demand of human nature. To raise it from the animal plane to the high plane of humanity one must necessarily have an ideal before him. But the difficulty is that we cannot raise before our mind's eye any picture of the Absolute. If we care to raise one, we can do so only by personifying positive attributes. That is why we have always tried to look at the beauty of Reality through the veil of positive attributes. The veil has been sometimes thick and sometimes thin, sometimes frightening, and sometimes attractive, but it is there all the same. It has never been lifted.

The fact is that the beauty of Reality itself has put on no veil over it. It is our eye that has not the talent to behold it. We wish to see it with veils put on over our eyes, and fancy that the veil

is on the countenance of Reality. Man cannot catch a non-attributive concept. He therefore wants to run after an object which he can catch and possess. He desires a beauty which he can passionately love and after whom he can madly run. He desires an object of benevolence before whom he can stretch his hand of supplication, and who, however high his station, is every moment intent on looking up to him.

> Surely My Lord is watchful. (*Q*: 89 : 14)[208]
> And when My servant asks thee concerning me, then will I be nigh unto him. I will answer the cry of him that crieth, when he crieth unto me. (*Q*: 2 : 186)[209]

A non-attributive concept is negative in character. It cannot quench the human thirst. It will surely promote a philosophic outlook, but it can never become an active or living faith. This is the reason why the *Qur'ān* pursues a path along which we not only get a perfect vision of the transcendental but feel competent to counter every form of anthropomorphic representation. It affirms individual attributes, one by one. But at the same time, it negates metamorphism. It says that God possesses all the attributes which man can conceive of for him. He is the Living, the All Powerful, the Creator, the Merciful, the All Seeing, All Hearing, All Knowing and so on. Not merely this, but the *Qur'ān* employs without any hesitation every form of figurative expression admissible in literature:

> Nay, both His hands are spread out. (*Q*: 5 : 64)[210]
> His knowledge extends over the heavens and the earth. (*Q*: 2 : 255)[211]

At the same time it makes it clear that nothing can be compared to God.

> Nought is there like Him. (*Q*: 42 : 11)[212]
> No vision taketh Him in. (*Q*: 6 : 103)[213]
> So coin not similitudes for Him. (*Q*: 16 : 74)[214]

His 'living' is not like our living, His 'Providence' is not like our providence, His 'seeing' or 'hearing' or 'knowing' is not like ours.

The metaphor of hand is used only to denote His power and forgiveness, and that of *Arsh* to denote His majesty and his control. But the sense is not the same as may be formed of them in our mind in respect of their relation to human activity.

The attitude adopted by the *Qur'ān* in respect of the concept of God is the only way out. No other attitude will serve as a solution to this tangle. On the one hand, Reality is so high that the human intellect feels helpless to scale up to it. On the other, the restless urge in human nature to have a vision of this Reality is genuine enough. However much one may strive to look up, our gaze returns to us wearied. But the yearning to catch a vision of God is nevertheless intense.

If we lean toward transcendentalism, we end in negation. If we go forward in the affirmation of attributes, we lose ourselves in anthropomorphism. Safety lies in proceeding cautiously along a middle path. We have neither to give the reins to transcendentalism, nor let affirmation slip out of our hand. Affirmation will effect a pleasing display of attributes. Transcendentalism will prevent the shadows of similitude to cloud our vision. The one will let the beauty of the Absolute appear in the glow of attributes. The other will hold back all similitude from throwing thereon its cloudy dust.

The authors of the *Upanishads* went to extremes in their negation of attributes. The different Schools of dialecticians among Muslims went beyond the *Upanishads* and rendered the problem of divine attributes highly intricate. The *Jahīmiyā* and the *Bāṭiniyā* denied attributes absolutely. The *Mūtizilā*, however, did not deny them openly, but their leaning was decidedly towards the two groups. Imam Abul Hasan Ashāri assumed a balanced attitude, as is evidenced by his *Al-Ibāna*. But his followers indulged in extremist interpretations of attributes and complicated the issue. Imam Juinī left the world saying: "I go from this world believing the beliefs which my mother had imparted to me". When a solution was furnished, it was furnished in the manner of the *Qur'ān*. Imam Fakhruddīn Razi of the School of Ashāri, who took a leading part in the controversy, had ultimately to admit in his last work:

> "I employed all the methods which philosophy and dialectic had provided, but in the end I realized that these methods

neither could bring solace to the weary heart nor quench the thirst of the thirsty. The best method and the nearest to reality was the method provided by the *Qur'ān*. In respect of the affirmation of attributes, recite : Beneficient God is seated on the throne of heaven," and in the negation of similitudes, recite : "Nought there is like unto Him". In other words, do not lose touch with either 'affirmation' or 'negation'. He who has had the opportunity to experience what I have experienced, will realize this truth even as I have done."

This is the reason why the early traditionalists adopted the attitude of *Tafwīḍ* or of submission, whereby they could affirm and believe in what was stated of God in the *Qur'ān* but suspend judgment concerning it and offer no interpretations thereof. That was why they characterized the *Jahīmiyā* denial of attributes as nullification, as also the interpretation of the Mūtizila and Asharia. The dialecticians in return accused them of anthropomorphic leanings, but they retorted by saying that their own so called anthropomorphism was better than the nullification of the dialecticians. For, they said, in their attitude there was something which they could definitely believe in, whereas there was no redeeming feature in the negative attitude of the dialecticians.

Imam Ibn Tayyīmiyā and his pupil Imam Ibn Qayyim of the later traditionalists gave a serious thought to the problem, and came to the conclusion that the attitude adopted by the early traditionalists was sound enough.

DIFFERENCE BETWEEN ARYAN AND SEMITIC STAND-POINTS We can now clearly distinguish between the Aryan and the Semitic attitudes in this matter. While the Aryan Philosophy satisfied the human urge for personification of God by throwing open the door of image-worship, the *Qur'ān* satisfied this urge by personifying only the attributes of God and shutting out all avenues for going down any further. The result was that every urge for image-worship was blocked.

MUḤKAMĀT AND MUTASHABIHĀT The *Qur'ān* has divided its contents into two categories. One it calls the *Muḥkamāt*, and the

other *Mutashabihāt*. The *Muḥkamāt* are what are clear to the mind of man, and which concern practical life, and which offer no equivocal meaning. The *Mutashabihāt*, on the other hand, are those portions of the *Qur'ān*, the real meaning of which the mind of man cannot fully grasp, and which for that reason one should not attempt to probe, or make them the subject of subtle disquisition.

> He it is who hath sent down to thee the Book. Some of its signs are of themselves perspicuous;—these form the core of the Book — and others are figurative. But they whose hearts are prone to perversity, exploit its figures, craving discord, craving an interpretation ; yet none knoweth its interpretation but God. And the stable in knowledge say, "We believe in it : it is all from our Lord." But none will bear this in mind, save men endowed with understanding. (*Q*: 3 : 7)[215]

The attributes are to be treated as *Mutashabihāt*. So, the *Qur'ān* considers that intellectual efforts to comprehend them as fruitless. Indeed, they will open the door for doubts and misrepresentations. *Tafwīḍ* is the only attitude appropriate to the situation, the attitude of affirmation and belief in them and suspension of judgment. All the philosophic disquisitions, which our dialecticians have indulged in, are not in conformity with the teaching of the *Qur'ān*.

ABSOLUTENESS AND PERSONIFICATION IN THE UPANISHADS It is necessary at this stage to make it clear that the emphasis which the *Vedanta Sutra* and its great commentator Sankaracharya laid on the negation of attributes was only to point out the nature of the absoluteness which was assigned to *Brahman*, the Absolute Being. But the two did not deny that below this absoluteness, there was a stage where the Absolute displays positive attributes and becomes the worshipped of the human worshipper.

In the estimate of the *Upanishads*, the Absolute Being is *Nirupadhiyka Sat*, *Nirguna* or beyond attributive manifestation. If at all any positive attribute is posited of Him, it is one of affirmation of negation or the attribute of attributelessness. "We cannot say anything about Him ; for, if at all we say anything, the inevitable

result will be to limit the illimitable. If the finite can perceive the infinite, then we shall have to admit that either the finite is infinite, or that the infinite has become the finite." (Sankaracharya, *Brahma Sutra*, Ch. III). "If we refer to anything in words, we either relate it to its active quality or the category it belongs to, or explain its relative significance. But we cannot assign *Brahma* to any category. He does not represent any class. We cannot specify His active qualities or apply to Him any appellation. We cannot say he is like this, nor can we say that he is not like that, for, He has no similitude. And since there is no similitude to Him, one cannot conceive of any non-similitude, or otherliness also to Him. Even like negation, similitude is only a relative term." (Sankara Bhasya *Brahma Sutra*, Chs. I & III).

Reality in its state of absoluteness is undefinable, and is beyond the logical beyond. So the *Vedanta Sutra* has divided existences into two circles. One, it calls that which is capable of being conceived, the other that which is not capable of being conceived. The sphere capable of being conceived is that of *Prakrti* or of elements, intellect, mind and ego. The other, or the sphere not capable of being conceived is that of *Brahma* or of the Absolute Being. Such was also the belief held by the Neo-Platonic School of Alexandria and such was the belief which the philosophers of Islam and Sufis adopted. The Sufis call the state of absoluteness *Aḥdiyat*. They say that *Aḥdiyat* is incapable of being conceived, incapable of interpretation and is beyond all logical bounds.

But the state of absoluteness descends into a state where positive attributes receive personification. The *Upanishads* call this *Ishwara* and Sufis *Wāḥidiyat*. Among the commentators of *Vedanta Sutras*, Sankara was the most insistent on upholding the *Upanishad* standpoint of negation of attributes. Still, even he had to accept the concept of *Saguna Brahman* or personified Brahman. He no doubt calls this stage of gnosis as *Apram* or lower concept of God ; but he at the same time admits the need for such a concept, since this is the highest which the mind of man can conceive of. (Sankara Bhasya, 1 : 2 *Chandogya Upanishad*, Sec. 8).

ATTRIBUTES OF MERCY AND BEAUTY From the standpoints of mercy and beauty also, the Qur'ānic transcendentalism is perfect.

When the *Qur'ān* was delivered, the element of terror predominated in the Judaic concept of God. The Magian concept presented the forces of light and darkness as two distinct entities. Christianity emphasizes love and kindness, but the significance of recompense for human actions was relegated to the background. Likewise, the followers of Buddhism laid stress on love and kindness, but justice did not receive proper recognition. The *Qur'ān* afforded a concept of mercy and beauty which, on the one hand, allowed no room for terror and, on the other, gave adequate recognition to the law of requital in human action. It rested recompense on justice. In respect of the attributes of God, the general attitude of the *Qur'ān* is expressed in the following words:

> Say: Call upon God (Allāh), or call upon the God of mercy (Al Raḥmān) by whichsoever ye will invoke Him: He hath most excellent and most beautiful names. (*Q* : 17 : 110)[216]

Here the *Qur'ān* designates the attributes of God as God's most beautiful names. In other words, there is no attribute of God which is not beautiful. The *Qur'ān* refers to them very freely throughout the Book. Among these, there are a few attributes which may seem attributes of terror and majesty. Even these, it calls beautiful, for they but manifest power allied to justice. Power and justice when exercised in the interests of life are beautiful attributes. They cannot be called terror and frightfulness. In fact, in the *Sūrat-al-Ḥashr* (Chap. 59) mercy and beauty are mixed up with terror and majesty, all of which it styles as the beautiful names of God.

> God is He, than whom there is no other God; — the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistable, the Supreme: Glory to God! (High is He) above those whom they associate with Him. He is God, the Creater, the Evolver, the Bestower of forms (or Colours). To Him belong the Most Beautiful Names: Whatever is in the heavens and on earth, doth declare His Praise and Glory: And He is the Exalted in Might, the Wise. (*Q* : 59 : 23-4)[217]

> Most excellent names hath God: by these call ye on Him, and leave alone those who pervert them. (*Q*: 7 : 180)[218]

Hence it is that in the *Sūrat-ul-Fātiḥā* all the attributes of God are summed up in the three attributes of *Rubūbiyat* (Providence) *Raḥmat* (Mercy) and *'Adl* (Justice) and there is here absolutely no reference to terror.

The Qur'ānic concept of the unity of God is so perfect and definite that we scarcely find the like of it prevailing before. If God is unique in His essence, it follows that He must be unique in his attributes also. For, the greatness of his uniqueness cannot be sustained, if any other being is to share his attributes. Every other religion before the delivery of the *Qur'ān* had emphasized the positive side of the unity of God, but had made no attempt to present the negative side of it. The positive side is that God is one. The negative is that there is none like unto Him. And when there is none like unto Him, it follows that whatever attributes that might be assigned to Him cannot be assigned at the same time to any other. The former postulate is called 'Unity in Essence', and the latter 'Unity in Attributes'. Prior to the Qur'ānic concept, stress was no doubt laid on the concept of unity in essence, but the niceties implicit in the concept of the unity in attributes was yet to be fully appreciated.

It is why we find in every earlier religion the belief in the unity of God subsisting side by side with image and hero-worship. In India, probably from the very beginning, it was tacitly admitted that hero-worship and the worship of demi-gods were indispensable for the masses, reserving the concept of the unity of God for the elite only. The same was the case in Greece. The Greek thinkers were certainly not unaware of the fact that the gods of Olympus had no reality about them. Still, save Socrates, none had felt the need for interfering in the people's belief in those gods. Their view was that if the worship of the gods was not maintained, the religious life of the people would get disturbed. It is said of Pythagoras that when he completed his system of arithmetic, he, in gratitude, offered to the gods the sacrifice of a hundred bullocks.

LIMITS OF PROPHETHOOD In this connection, the aspect which calls for special attention is the status accorded to the founder of

a religion or to the propounder of an idea. True that no teaching can acquire the reputation of greatness, so long as, the personality of the teacher does not itself display the quality of greatness. But there are limits to greatness of personality. It is here that many have stumbled, because they could not draw the boundary line for it. The result was that the founder of a religion or of a School of philosophy was hailed sometimes as an *Avatar*, sometimes as the Son of God, and sometimes as Partner of God, and where this was not possible, he was, at any rate, offered the honour and devotion usually offered to God. The Jews, for instance, after their early period of ignorance, although they did not take to image-worship, they did erect statues over the remains of their prophets and endowed them with a holiness such as was associated with places of worship. There is absolutely no room for image-worship in the teaching of Buddha. In fact his last testament which has reached us was : "See that you do not worship my ashes. If you do, the path of salvation will be closed for you." But what his followers have actually done is all before us. They not only erected places of worship over Buddha's ashes and relics, but as the means for propagation of his religion, they spread images of him throughout the world. The fact is that a larger number of images of Buddha exist today in the world than of any other personality or deity. Likewise, as we know, the real teaching of Christianity concentrated on the unity of God, but within one hundred years of its advent, Christ himself was raised to the position of God.

UNITY IN ATTRIBUTES But the *Qur'ān* gave so perfect a picture of unity in attributes that it closed the door forever for every such aberration. It did not simply lay its supreme emphasis on the unity of God, but blocked all avenues for polytheism and this is its principal peculiarity.

The *Qur'ān* asserts that God alone is worthy of worship. If you turn to any other in devotion, you cease to be a believer in the unity of God. It says that He it is who answers the cry of man and fulfils his prayers. So, if you associate any other with Him in your prayers or supplications, you simply associate that other in the divinity also of God. All forms of devotion are meant to be links between man and God. If you associate anyone else in your devotion,

the spirit of devotion is vitiated. Indeed, your belief itself in the unity of God gets tainted. That is why in the *Sūrat-ul-Fātiḥā*, the form or prayer is set: " *Thee alone* do we serve and from *Thee alone* do we seek aid".[219] The emphasis is on the *Thee alone*. Such great stress does the *Qur'ān* lay on this 'unity of God in His attributes' that there is hardly a page in the whole of the *Qur'ān* where the truth is not pointedly brought to view.

The most important question with which the *Qur'ān* concerns itself is that of the exact position which the prophets occupy in the scheme of the *Qur'ān*. Over and over again does the *Qur'ān* point out that the prophet of Islam is but a human being and a servant of God. The very basic belief in Islam runs: "I affirm that there is no God except Allāh and I affirm that Muhammad is his servant and his message-bearer".[220] In this formula the affirmation of the unity of God is as emphatic as the affirmation of the position of the Prophet as but a servant of God and the bearer of His message. Why was this made the basic doctrine of Islam? It was done simply to prevent the Prophet from ever being hailed as an *Avatar*, or raised from the position of a servant of God to that of God Himself. No one can enter the fold of Islam who does not subscribe to the belief that the Prophet is but a servant of God, even as he subscribes to the belief in the unity of God.

That was the reason why notwithstanding the numerous dissensions that arose among Muslims after the death of the Prophet, no difference was entertained among them on the question of his personality. Not many hours had passed after he had passed away when Abu Bakr, the Prophet's father-in-law and the first Khalif of Islam ascending the pulpit proclaimed:

> "He who worshipped Muhammad, let him know that Muhammad is dead, and he who worshipped God. let him know that God ever lives. He has no death."[221] ..a reference to (3:144).

ONE CONCEPT FOR ALL Prior to the advent of the *Qur'ān* distinction was made between the common people and the elite in the imparting of religious knowledge. In India, three grades were fixed. For the common people image worship was prescribed, and for the elite the method of communion with God, while for the elite of the

elite the privilege of pantheistic experience. The same was the case in Greece. It was considered that the concept of an abstract deity was possible to be conceived only by those who were versed in philosophic learning and that it was safe for the common people to engage themselves in the worship of demi-gods only. The *Qur'ān* brushed aside this distinction. It presented to one and all but a single way of approach to God, and afforded but a single view to them of divine attributes. It offered to both philosophers or the gnostics and the common people one and the same glow of Reality. It opened for them all but one door of belief and faith. The concept of God which it presented was intended to satisfy alike the philosopher and the gnostic, and the peasant and the shepherd.

There is another aspect of this question which calls for consideration. The distinction which was observed in India between the common people and the elite was the result of the practical sense of compromise which prevailed here. Here, every form of religious belief or exercise was given a home, and every thought, the freedom to grow and develop. Religious differences, which among other nations led to internecine civil wars, came to be regarded here as but subjects of compromise. Adaptability was the spirit of life here. A Vedantist knows that communion with Reality is infinitely higher than image worship. But he never sets his face against image worship; for, he thinks that this is the first stage in the journey to God, and that whatever path one may choose to traverse, the ultimate goal for one and all is but one and the same. Prof. C. E. M. Joad makes a special reference to this peculiar feature of Indian History, even as some of the earlier writers had done.

The spirit of tolerance which has characterised Indian History, no doubt, deserves a meed of praise. But life is an expression of action and inter-action, and unless we draw a limit or line for every type of activity, canons of knowledge and morality will get disturbed, and we shall cease to possess any definite sense of moral values. Tolerance is a good thing, but strength of belief and opinion, and integrity of thought are also factors of life which we cannot discard. A line of demarcation for the expression of each quality in us needs to be drawn. For, moral injunctions cannot otherwise be put into effect. Once these lines are disturbed or weakened, the edifice of morality begins to totter. Forgiveness for instance, is a

good and beautiful quality. But this very forgiveness, once it oversteps its legitimate boundary, ceases to be forgiveness ; it becomes timidity or cowardice. Courage is the highest human quality, but this very quality once it develops in excess, no longer remains courage ; it becomes terror and oppression.

Here are two situations. You cannot deal with them in the same way. One situation is this. We are face to face with a belief. We have a firm and a definite opinion about it. The question arises : what should be our line of action in respect of it ? Shall we waver or remain firm in our attitude ? The other situation is this. Others, even like us, have reached certain definite conclusions about one and the same thing, but adopt a different line of action. What should be our attitude towards them ? Have they or have they not the right to go their own way ?

Tolerance is to acknowledge the right of another to hold to his own views and follow his own way. Even when his way is clearly the wrong way, you cannot deny him the right to pursue it. But if tolerance is given the latitude to water down your own beliefs and affect your decisions, then, it ceases to be tolerance.

Compromise is a necessity of life. In fact life is one long compromise. But there should be a limit to it. A line will have to be drawn somewhere, and once it is drawn, one's belief begins to live on its own. So long as you do not feel the inward urge to alter that belief, you are bound by it. You will certainly respect the beliefs of others, but you will insist on your right not to let your own belief weaken on that account.

How numerous are the incidents of history which have followed a violation of this condition. Intensity of belief has at times led people to set aside all considerations of tolerance, and forcibly invade the beliefs and ways of life of others. At other times, tolerance has been given so great a latitude that strength of belief has ceased to bear any meaning. Examples of the former may easily be furnished from the history of religious persecutions, and those of the latter from the history of India. Here in India, the highest flights of the human mind could not remain immune from the touch of superstition. The process has gone on of compromise between knowledge and intellect on the one hand, and ignorance and superstition on the other. These compromises have disfigured

the Indian intellect. The beauty of the Indian mind and all its great achievements have been clouded by superstition and image worship. The talented Hindu writer, Dr. S. Radhakrishnan, while reviewing the impact of the non-Aryan culture of India on the culture of the Aryan settlers here observes :

> "The explanation of the miscellaneous character of the Hindu religion, which embraces all the intermediate regions of thought and belief from the wandering fancies of savage superstitions to the highest insight of daring thought, is here. From the beginning, the Aryan religion was expansive, self-developing and tolerant. It went on accommodating itself to the new forces it met within its growth. In this can be discerned a refined sense of humility and sympathetic understanding. The Indian Aryan refused to ignore the lower religions and fight them out of existence. He did not possess the pride of the fanatic that his was the one true religion. If a god satisfies the human mind in its own way, it is a form of truth. None can lay hold upon the whole of truth. It can be won only by degrees, partially and provisionally. But they forgot that intolerance was sometimes a virtue. There is such a thing as Gresham's law in religious matters also. When the Aryan and the non-Aryan religions, one refined and the other vulgar, the one good and the other base, met, there was the tendency for the bad to beat the good out of circulation." (*Indian Philosophy*, Vol. I, p. 119, second edition)

The peculiarity of the *Qur'ān* is that it refused to enter into any compromises in the field of beliefs. In its unitary and transcendental concept of God, it is definite and inelastic. This rigidity however, does not prevent it from observing tolerance towards other beliefs. But it certainly refuses to enter into compromise with them.

The *Qur'ān* bases its concept of God on the inherent universal urges of human nature. It has not made of this concept a riddle which only a special class of intellect alone can solve. What is the universal human feeling about life ? It is that this universe has not come into being by itself ; it has been created : and so it must have a creator. What the *Qur'ān* points out is only this much.

Anything over and above this which it deals with does not enter into the doctrinal belief. All that is left to be thought over by man individually, or to be experienced personally.

> And whoso maketh efforts for us, in our ways will we guide them: for God is assuredly with those who do righteous deeds. (*Q* : 29 : 69)[222]
> On Earth are signs for men of firm belief and also in your own selves: Will ye not then behold them? (*Q* : 51 : 20–1)[223]

The Hindu thinkers distributed different grades of thought among different classes of society. From the standpoint of thought and belief Islam makes no such distinction. But aptitudes differ. Not every one feels the same thirst for knowledge. Masses as a class might have certain dispositions, but individuals among them are not bound by them. They can rise above them and follow their individual aptitudes and inclinations. An authentic tradition of the Prophet is related by Bukhāri and Muslim known as the Gabriel tradition. It speaks of three grades of minds — *Islām*, *'Imān*, and *'Iḥsān*. *Islām* consists in the affirmation of the Islamic doctrinal beliefs and in the performance of daily prayers, fasting in the month of *Ramadhan* and *Hajj*, whenever convenient, and the payment of *Zakāt* or the poor-due. *'Imān* lies not only in the affirmation of the doctrinal beliefs, but in entertaining an absolute conviction about them. And *'Iḥsān* is expressed: "Pray as if thou seest thy God before thee; and if thou seest Him not, pray in the conviction that God is seeing you".

The first stage indicates the general attitude. He who affirms the doctrinal beliefs and discharges certain duties, he has entered the fold of Islam. But mere entry does not argue a state of conviction in him. The first stage of Islam represents only its outward aspect. The second stage is that of *'Imān*, where Islam takes hold of one's mind and heart. Once this stage is reached, one enters the circle of the select. But the matter does not end here. The knowledge of Reality or the real conviction comes at a later stage — the stage of *'Iḥsān*. But this is not a stage of mere belief or of intellectual acquiescence to be reached by communities as communities or on the group plane. This is the stage of individual experience, or of

personal illumination. Education or doctrinal belief or intellectual speculation does not promote the growth of this stage. It is the result of personal spiritual endeavour. It is not a matter either to teach or to learn. He who has reached this stage, if he could ever say anything about it, he can say nothing but this: "Become one like me and then behold what you can behold".

"Someone asked me: what is love?
Said I: Become one like me, and then you will know what it is."

Islam has made provision for the satisfaction of every kind of spiritual thirst. For an average man there is the initial stage, for the more advanced the second stage, and for the elite the third. But the thirst is to be quenched at one and the same tavern, although the cup for each is different. Each gets the cup which befits him.

"The *Saqi* pours wine to every one from the same jar,
But in his company, everyone reacts according to his deserts."

It may here be pointed out that certain Qur'ānic expressions do lend themselves to various interpretations, so much so, that if one cares to read into them the concept of the unity in being, or of pantheism, one can freely do so — expressions such as 'He, The First and The Last, and The Apparent and The Hidden',[224] and 'Wherever ye turn, ye will behold the countenance of God',[225] and 'He is nearer to you than your jugular vein',[226] and 'Every moment He discloses Himself in fresh glory'.[227] One may read the same concept also in expressions which convey the idea that everything that exists will in the end have to return to God. Those who subscribe to this concept freely employ such expressions in their support. Indeed, Shah Valiullah goes to the extent of asserting: "If I wish to prove the Pantheistic theory of the 'Unity in Being' I can do so by a reference to the very text of the *Qur'ān* and Hadīth". But the plain fact should not be lost sight of that it will not be proper to give to those expressions any far-fetched interpretations, or invest them with a meaning or significance, which the Muslims of the Prophet's time did not attach. As for the rest,

the method of perception of God through illumination which has been followed by gnostics is certainly not in conflict with the principles of the Qur'ānic concept of God. The Qur'ānic concept is comprehensive enough to accommodate every unitary concept of God. Those who have reached the stage of *'Iḥsān*, they can see Reality in its refulgence, and scale the highest heights possible for the human soul.

It may be pointed out that in the search for gnosis, the human mind is to take note of in succession the three great attributes of God which the *Sūrat-ul-Fātiḥā* concentrates upon — *Rubūbiyat*, *Raḥmat* and *'Adālat*. A study of them as manifested in the life or working of the universe will disclose that one attribute gives rise to the other in progressive order revealing the beauty that underlies the divine order of things, affording thus to every seeker of truth ample scope for reflection.

Section VII

Divine Guidance

Hidāyat

DIVINE GUIDANCE: HIDĀYAT

Ihdanas Sirāt Al Mustaqīm — Sirāt Al Ladhīna
An 'amta Alāihim ; Ghairil Maghdūbi 'Alāihim Waladdallīn

GUIDE us to the straight path, the path of those to whom thou hast been gracious; not of those who have incurred Thy displeasure, nor of those who have gone astray.

HIDĀYAT, GUIDANCE *Hidāyat* means to guide, to show the way. The subject has been already referred to in general terms. Here, in this section, we propose to look at the different types of guidance to which the *Qur'ān* refers. Of these, *Wahī* or revelation bears a special importance.

We have already noticed that even as the *Rubūbiyat* of God has provided the different species of creation with appropriate bodies, it has also endowed them with qualities appropriate to them. It is the quality or talent appropriate to each object of creation which induces it to seek out its means of life and sustenance. The *Qur'ān* repeatedly draws attention to this fact of life. There are diverse means by which an object grows, develops and reaches perfection ; and among these the highest rank is assigned to *Hidāyat* or guidance. The *Surāt Al-A'ala* or Chapter 87 of the *Qur'ān* refers to four graded stages of development.

> Praise the name of thy Lord, the Most High who hath created, and balanced all things, who hath fixed their destinies, and guideth them. (*Q* : 87 : 1-3)[228]

The stages indicated in this verse are those of *Takhlīq*, *Taswīyā*, *Taqdīr* and *Hidāyat*. Take these terms seriatim.

Takhlīq means to create or to bring into existence that which was in a state of non-existence. *Taswīyā* is to give to this created object a proper form. *Taqdīr*, which has been explained at great length already, is to assign to this object a role appropriate to it ; and *Hidāyat*, which too has already been explained in connection with the function of *Rubūbiyat*, is to show it the way to its existence and sustenance.

Take for example, the species of birds, and mark these four stages in their life:

1. To bring them into existence is *Takhlīq.*
2. To set for them appropriate forms is *Taswīyā.*
3. To assign to them appropriate roles or functions, both inward and outward is *Taqdīr.* They are designed to float in the air and not to swim in water as fishes.
4. To invest them with appropriate instincts and senses enabling them to provide for themselves the means of sustenance is *Hidāyat.*

The *Qur'ān* points out that even as the *Rubūbiyat* of God has provided each object with a form and inward and outward talents and assigned to it an appropriate role in existence, so also, it has endowed it with the gift of self-direction or *Hidāyat.*

> He said, "Our Lord is He who hath given to everything its form and then guideth it aright". (*Q* : 20 : 50)[229]

In the *Qur'ān* we meet very often with accounts of conversations which the prophet Abraham held with his following. In one place, Abraham setting forth his belief says:

> And bear in mind when Abraham said to his father and to his people, "Verily I am clear of what ye worship. Save Him who hath created me; for he will vouchsafe to me guidance". (*Q* : 43 : 26–7)[230]

Mark the words: "He who hath created me, He will vouchsafe to me guidance". The same belief is set forth more clearly is *Sūrat-ul-Sha'ara,* Chapter 26:

> The Lord of the worlds who hath created me, and guideth me, who giveth me food and drink, and when I am sick, He healeth me. (*Q* : 26 : 78-80)[231]

The argument here is that He who has provided me with every means of sustenance, and given me food to satisfy my hunger,

water to quench my thirst, and remedies for my ailments will not surely leave me unprovided with the talent of self-direction. Since He has created me, He will assuredly guide me in life.

> And he said, "Verily I repair to my Lord, who will guide me". (*Q* : 37 : 99)[232]

Mark the term *Rabbī*, 'My Lord'. When God is my *Rabb*, His *Rubūbiyat* will certainly provide me with what I need for self-direction.

THREE GRADES OF HIDĀYAT *Hidāyat* is of three kinds. One is the *Hidāyat* of instincts; and this is innate in animal life. It serves indeed as its inspiration. We notice that the moment a child is borne, it begins to cry for its nourishment, and without any external direction, it straightway takes its mouth to the breasts of its mother, and finds its food there.

Next to instinct, is the *Hidāyat* of senses which is higher in rank than the former. This provides us with the talent for seeing, hearing, tasting, feeling and smelling by means of which we gather a knowledge of the external world of relations.

The above two forms of *Hidāyat* are common to man and the lower animal. But in man, there exists a third type of *Hidāyat*, and that is the *Hidāyat* of reason. It is this third variety of directive force provided in man which opens out for him an endless vista of progress, and marks him as the consummation to which all creation on earth has moved.

Instinct creates in an object the urge to seek out the things it needs. Senses direct it to them: and reason suggests the manner of making use of them: The lower animals do not need the third faculty. They do not therefore advance beyond the stage of instinct and senses. In man alone, the three faculties have combined.

What is this faculty of reason in man ? It is only a more highly developed form of the faculty in lower animals which stimulates in them the talents of instincts and senses. Just as the human form is the finest expression of life in its outward or physical aspect, the quality of reason in man is the noblest of the inward forces at work in him. The quality of perception which lies hidden in plant life and

which expresses itself in instincts and senses in animal life, reaches its perfection in human life and comes to be styled reason.

EVERY HIDĀYAT HAS ITS LIMITS It is to be noted that every one of these three forms of *Hidāyat* provided by Nature has its limits beyond which it does not function. Had there been no provision made for yet a further form of directive force of *Hidāyat,* man would not have reached the spiritual heights to which he has risen.

The directive force of instinct creates in us the urge to seek out the things that we need. It by itself does not, however, help us to reach anything external to us. This is made possible by the directive force of the senses. Where instinct finds itself helpless, the directive force of the senses comes to its aid. And then the eye begins to see, the ear to hear, the tongue to taste, the hand to touch, and the nose to smell. It is thus that we form a contact with our external world. But the directive force of the senses operates to but a limited extent. The eye sees only under certain conditions. Where these conditions are not fulfilled, as for instance when there is no light about us, or the object is too distant, we fail to see it. But this faculty can at best create in us the sense of things. But sense alone does not take us far. In life, we need to form views of our own or formulate principles. This is the function of the third directive force viz. reason. It co-ordinates all that is gathered by our senses and draws conclusions therefrom.

ONE TYPE OF HIDĀYAT CORRECTS THE OTHER It may also be noted that even as the directive force of the senses is both a check and an aid to instinct, even so, reason is a check and an aid to the senses, for the senses are not only limited in their reaches, but sometimes create illusions. We perceive an object from a distance and feel that it is no larger than a speck, though in reality it is a bulky tomb. In sickness we taste sweet honey, but its taste is bitter. We notice the reflection of a pole in water. The reflection is slanting, although the pole is in reality straight. Very often, in moments of sickness, our ears seem to receive a variety of notes ; but the notes have no independent existence. Were there no directive force in us higher than that of the senses, it would not have been possible for us to detect the errors of our senses. So, a provision is made for such

a force in us, and this is called 'intellect' or 'reason'. It is this force which enables us to say that the sun is not just a large gilded plate, as it appears from its present distance, but is a mighty heavenly body; that honey remains always sweet, and that if it seems bitter to our tongue at any moment, it is due to the momentary condition of our tongue itself; and that the notes that seem to strike our ears in certain moments of sickness are not external to us, but are due to the disturbances in our own heated brains.

THE FOURTH TYPE OF HIDĀYAT We have already pointed out that every talent of *Hidāyat* in us has a limit set to it beyond which it cannot function. That is so even with reason. And this is because reason functions within the bounds of our senses and can have no independent existence outside of them. What is beyond our senses, reason can scarcely comprehend. It cannot lead us into the realms of life beyond that of our senses. Even in the sphere of mundane activity which may be regarded as its field of operation, reason or intellect cannot always give us an effective lead. It comes every now and then into conflict with our desires, and very often desires triumph. Reason clearly points out that a certain act is bound to cause injury to us, but desire impels us to disregard reason. The question then arises: Is there no further directive force or *Hidāyat* to help us where reason proves ineffective? The *Hidāyat* of the senses can correct that of the instincts, and that of reason correct the *Hidāyat* of the senses. Is there no force which may correct reason in its turn? The *Qur'ān* points out that there is such a force, and that is the *Hidāyat* of revelation — a measure of divine *Rubūbiyat* or of the *Raḥmat* implicit therein. It is the greatest of divine gifts vouchsafed to man as the *Qur'ān* repeatedly asserts:

> We have created man from the union of sexes that We might prove him; and hearing, seeing, have We made him: In a right way have We guided him, be he thankful or ungrateful. (*Q* : 76 : 2–3)[233]
> What! have We not made him eyes, and tongue and lips, and guided him to the two highways? (*Q* : 90 : 8–10)[234]
> God hath brought you out of your mother's womb; you then knew nothing; but hath given you hearing, and sight, and heart, that haply ye might render thanks. (*Q* : 16 : 70)[235]

Truly it is for Us to show the way to man and truly Our's the future and truly the past. (Q : 92 : 12-3)[236]

And as to *Thamud*, we had vouchsafed them guidance, but to guidance did they prefer blindness. (Q:41-17).[237]

And whoso maketh efforts for us, in our ways will We guide them: for God is assuredly with those who do righteous deeds. (Q : 29 : 69)[238]

Note that the term 'Qalb' or 'Fuād' used in the original does not mean merely that part of the body which is called the 'heart', but it means a force in us which sustains our intellect.

AL-HUDĀ It is this element in us which responds to the fourth directive force of *Hidāyat*, viz., Revelation, and is styled *Al-Hudā* — or The guidance;

Say: Verily, Guidance from God! That is the true guidance; and we are commanded to surrender ourselves to the Lord of all Being. (Q : 6 : 71)[239]

But until thou follow their religion, neither Jews nor Christians will be satisfied with thee. Say: Verily, guidance of God — that is the guidance. (Q : 2 : 120)[240]

Al-Hudā means the only real way of guidance. And what is it? The *Qur'ān* says that it is the universal guidance of Divine Revelation vouchsafed to one and all from the beginning without distinction. It says that even as instincts, senses and reason are provided to man without distinction of race or colour or circumstance, even so, the directive force of Divine Revelation is meant to afford guidance to everyone without distinction, and has to be distinguished from all other forms of so-called guidances which have become the exclusive preserves of particular communities and have divided mankind into a variety of rival religious groups. It gives to this Universal guidance of Revelation the name of *Al-Dīn* or the religion or way of life appropriate to the nature and function of man or *Al-Islām*.

THE UNITY OF RELIGION AND THE QUR'ĀN This great truth forms the primary basis of the Qur'ānic call. Everything else that the

Qur'ān presents rests on it. If this fundamental is discarded, the entire framework of the Qur'ānic message will get out of order. But the vagaries of history are strange. The greater the emphasis that the *Qur'ān* lays on this truth, the stronger has been the inclination on the part of the world to side-track it. In fact, no other truth of the *Qur'ān* has been kept so deliberately out of sight than this. Should one study the *Qur'ān* with an open mind, with every predeliction strictly kept aside, and look into its numerous clear assertions in this respect, and then look at those who nevertheless regard the religion of the *Qur'ān* as nothing else than an exclusive religious groupism, even as other religions, one will assuredly cry out that either the eyes of such people deceive them, or that they deliver their verdict on anything even without looking at it.

To clarify this great issue, it will be necessary to explain at some length what view the *Qur'ān* holds of Revelation and Prophethood, and along what path it desires humanity to proceed.

PRISTINE UNITY OF MAN — THEN DISUNITY — REVELATION The following is a gist of what the *Qur'ān* has said in this connection.

At first mankind lived a natural life. There was neither mutual rivalry among them, nor enmity between one and another. Life was uniform for one and all, and they were content with their natural united life. It was at a subsequent stage when they multiplied, and economic pressure gave rise among them to conflict of interests resulting in the oppression of the weak that society came to be divided into groups on the basis of interests, each hating the other. The situation demanded the delivery of a message of truth and justice. It was thus that the door of prophethood or Revelation opened, and a series of prophets followed in succession to bring home to mankind the truth which they had neglected and suffered in consequence. The *Qur'ān* calls these benefactors of mankind as *Rasūl* or message-bearers, for they brought to mankind the divine message of truth.

> Men were at first but one community: then they fell to variance: and had not a decree (of respite) previously gone forth from thy Lord, their differences had surely been decided between them. (*Q* : 10 : 19)[241]

> Mankind was but one people; and God sent prophets to announce glad tidings and to warn; and He sent down with them the Book of Truth, that it might decide the disputes of men. (*Q* : 2 : 213)[242]

MESSAGE UNIVERSAL The message of these prophets was one and the same and was not meant for any particular clime or country or people. It had a universal application for mankind as a whole wherever they lived. The *Qur'ān* states that there is no corner of the world occupied by man where this universal message was not delivered.

> Nor hath there been a people unvisited by a warner. (*Q* : 35 : 23)[243]
>
> Assuredly, Thou (O Prophet) art a warner. And every people hath had its guide. (*Q* : 13 : 7)[244]
>
> And every people hath had its apostle. And when their apostle came, a rightful decision took place between them, and they were not wronged. (*Q* : 10 : 47)[245]

The *Qur'ān* adds that numerous were the messengers who thus delivered the message in the past, though only a few of them are mentioned by name.

> And yet how many prophets sent We among those of old. (*Q* : 43 : 6)[246]
>
> We never chastised until We had first sent an apostle. (*Q* : 17 : 15)[247]
>
> And we have already sent apostles before thee: Of some We have told thee, and of others We have told thee nothing. (*Q* : 40 : 78)[248]

MESSAGE ALWAYS THE SAME The way of God has been one and the same everywhere. It cannot differ from itself in any circumstance. It has therefore addressed itself to humanity in one and the same fashion. The *Qur'ān* says that the way of the prophets or of those who delivered the divine message, whatever the time or clime they belonged to, was therefore one and the same, and

that one and all preached but one and the same universal law of goodness in life. And what then is this law ? It is the law of 'belief and righteous living, of belief in one supreme Lord of the universe and of righteous living' in accordance with that belief. Any religion other than this or conflicting with it is not religion in the strict sense of the term.

> And to every people have We sent an apostle saying: Serve God and turn away from *Taghut* (forces for mischief and disorder). (*Q* : 16 : 37)[249]
> No apostle have We sent before thee to whom We did not reveal: "Verily there is no God beside Me : Therefore serve Me". (*Q* : 21 : 25)[250]

The *Qur'ān* says that there has been no founder of religion who has not emphasized the observance of a single religion by all mankind and has not discouraged differences therein. The aim of every one of them was to gather together those who stood divided. It was never meant to keep them isolated from each other. The primary purpose was to see that all mankind served but one God and lived together in mutual love and affection.

> And truly this your religion is one religion ; and I am your Lord. (*Q* : 23 : 52)[251]

The Qur'ānic argument is : God has given you all but one form — the human form, and welded you into one community. But you have divided yourselves into so-called races and have kept yourselves aloof from one another on the basis of this distinction, and have carved out accordingly different homelands. You have divided yourselves into countless so-called nations, each running at the throat of every other. Dispersed as you are under different climes, you have in the course of history, developed different colours. This has furnished you a further excuse for mutual dislike. You have also developed different tongues or languages. Even this is made an argument for mutual isolation. And then you have created classes among yourselves — of the rich and the poor, the master and the servant, the touchables and the untouchables, the strong and the weak, the high and the low, and so on. The basic urge

in you is to live for one's own self and to overlook the interests of others. In such a situation, is there anything that can bring you all together, notwithstanding your differences? The *Qur'ān* says that there is, and that is the thought of one common God for one and all. However numerous the groups into which you have divided yourselves, you cannot divide God into as many pieces. The one God of all ever remains one, and is one. You have all to bow at His threshold. Despite your internal differences, you are all linked into but one chain. Whatever your so-called race, your homeland, your nationality, and whatever your circumstances in life or sphere of activity, if only you all resolve to serve but one God, all these differences will lose their sting. Your hearts will be united. You will begin to feel that the entire globe is your home and that all mankind is but one people, and that you all form but a single family — *'Ayāl-Allāh*, the 'family of God'.

So the *Qur'ān* says: The message which all the prophets delivered was that mankind should follow one way, the way of God, *Al-Dīn*, and should not differ from each other in respect of that way.

> To you (the Prophet of Islām) hath he prescribed the faith which He commended unto Noah, and which We have revealed to thee, and which We commended unto Abraham and Moses and Jesus, saying, "Observe this faith, and be not divided into sects therein". (*Q* : 42 : 13)[252]

The *Qur'ān* asserts that there is no revealed scripture which does not lay stress on the need to follow the way of God that it speaks of.

> Say: Bring forth your proofs. This is the truth which those who are with me bear in mind, and this the truth preached by those who came before me; but most people know not the truth, and turn aside.
>
> No apostle have We sent before thee to whom We did not reveal that "Verily, there is no God beside Me. Therefore worship Me". (*Q* : 21 : 24-5)[253]

Not merely this, the *Qur'ān* calls upon every one to show whether the messages delivered before that of the *Qur'ān* differed in any manner from the message it delivered.

> Say: Bring me a Book sent down before this *Qur'ān,* or traces of knowledge thereof if ye are men of truth. (*Q* : 46 : 4) [254]

SCRIPTURES Similarly, the *Qur'ān* cites the recognition of one scripture by another scripture as a further proof in favour of its contention that all revealed religions present but one and the same basic message. It says that the teaching of one religion endorses the teaching of another: one does not deny the other. So when these endorse each other, it follows that there is something in these several teachings which is common to them all and which serves as a point round which everything else revolves. For, when one and the same idea is stated and emphasized, at different times, in different places, among different peoples, under diverse names, in various manners and in different languages, the natural conclusion that forces itself for attention is that there is something real and abiding about it.

> In truth hath He sent down to thee the Book, which confirmeth those that precede it: for He had sent down the law and the Evangel aforetime, for man's guidance. (*Q* : 3 : 3) [255]

This is the reason why the *Qur'ān* frequently refers to the message and commandments of the scriptures delivered before it. It bears witness to the similarity and oneness of their teachings.

AL-DĪN AND AL-SHAR'A: DIFFERENCES BETWEEN RELIGIONS The question arises: If revelation directs all mankind to but one and the same truth, or the founders of different religions have preached but one and the same principle of life, how come in the differences which exist between religion and religion, and why is it that one and the same code of law, conduct and ceremonials and ritual is not prescribed by one and all, and why again the form of worship observed in one religion is different from that in another, why one turns in one direction in prayer and why another in another, and why the laws in one differ in style from those in another?

NO DIFFERENCES IN DĪN: DIFFERENCES ONLY IN SHAR'A The *Qur'ān* says that differences in respect of religion are of two kinds.

One is that which is the result of a deliberate deviation from the common basic message effected by its followers. A difference of this type marks only the nature of waywardness wrought and does not argue any differences between religions as such. The other kind is a difference in regulations arising therefrom. For instance, one religion prescribes a particular form of worship ; another a different form. A difference of this nature is not a difference touching the basic character of religion, but a difference touching its outward manifestation.

The *Qur'ān* points out that the teaching of a religion is two-fold. One constitutes its spirit ; the other its outward manifestation. The former is primary in importance, the latter secondary. The first is called *Dīn :* the second *Shar'a* or *Minhāj* and *Nusk. Shar'a* and *Minhāj* mean the path ; and *Nusk* the manner or ceremonial of devotion. In practice however, *Shar'a* has come to mean the law prescribed by religion and *Nusk* merely the form of devotion or worship. The *Qur'ān* states that the differences which exist between one religion and another are not differences in *Dīn*, the basic provision, but in the manner of giving effect to it, or in the *Shar'a* and *Minhāj*, not in the spirit of religion, but in its outward form. This difference was but natural. The essential purpose of religion is the progress and well-being of humanity. But the condition and circumstance of man has not been the same in every clime and at all times. Intellectual and social aptitudes have varied from time to time and from country to country necessitating variations in *Shar'a* and *Minhāj*. That explains the differences noticeable between one *Shar'a* and another.

> To every people have We appointed observances which they observe. Therefore, let them not dispute this matter with thee, but bid them to their Lord (the basic provision) for thou art on the right way. (*Q* : 22 : 67)[256]

When the Prophet gave up his practice of turning toward Jerusalem in prayer and chose to turn toward *Ka'aba* in Mecca instead, the change was displeasing to the Jews and Christians. So great was the importance attached to the outward form ! The ceremonial was with them the criterion of right and wrong and

truth and untruth! The *Qur'ān* made a different approach to the subject. It did not regard the outward form by any means the criterion of inward truth or the basis of religion. Every religion has had to evolve its own ritual as demanded by its environment. The thing that matters is devotion to God and righteous living. So, he who is anxious to practise truth in life, has primarily to concentrate on the essential and make that the test of everything or the criterion by which he should distinguish right from wrong or truth from untruth.

> And for every one a side to turn to (for prayer).
> Better therefore, vie one with another in good works.
> God will gather you all together, for God hath power over all things. (*Q* : 2 : 148)[257]

ESSENTIALS OF RELIGION The *Qur'ān* goes further, and in clear language explains what the essentials of a religion exactly are, or what really contributes to good life in the religious sense of the term. Religion does not lie in merely turning to the east or the west. Real religion is to offer devotion to God and live a righteous life. The *Qur'ān* presents the essential elements which enter into the composition of religion in the following words:

> "Righteousness is not that you turn your faces (in prayer) towards the east or the west; but righteousness is this, that one believeth in God, in the Last Day, in the angels, in the Books and in the Prophets, and for the love of God giveth of his wealth to his kindred and to the orphans and to the needy and to the way-farer, and to those who ask and to effect the freedom of the slave, and observeth prayer and payeth the poor-one and is of those who are faithful to their engagements when they have engaged in them, and endureth with fortitude poverty, distress, and moments of peril — these are they who are true in their[258] faith and these are they who are truly righteous." (*Q* : 2 : 177)

This verse has stood in the *Qur'ān* for over 1,300 years. If the world has, nevertheless, still to understand its basic objective, it certainly is not the fault of the *Qur'ān*.

DIFFERENCE IN SHAR'A INEVITABLE In the Chapter *Ma'ida* (Chapter 5), reference is made to the different religious social dispensations. After referring successively to Moses, Jesus and the Prophet of Islam, the chapter proceeds to state:

> To each among you have We prescribed a law and an open way. If God had so willed, He would have made you all of one pattern; but He would test you by what He hath given to each. Be emulous then, in good deeds. (*Q*: 5: 48)[259]

BASIS OF RELIGION DISREGARDED Read the above passage carefully and ponder over every word of it. When the *Qur'ān* was delivered, the followers of the prevailing religions took the outward forms of religion for religion itself, and all enthusiasm for religion therefore was spent on ritual. Every group denied salvation to every other merely on the basis of ritual. But ritual was not religion, said the *Qur'ān*, nor the criterion of truth. It was merely an outward aspect of religion. The spirit was something superior to it, and that alone was *Dīn* or religion. *Dīn* in reality was devotion to God through righteous living, and was no exclusive heritage of any single group of people. On the other hand, it was the common heritage of all mankind, and knew no change. Actions and customs are but secondary to it. They have changed and are liable to change from time to time and vary from country to country under the exigencies of time and circumstance. Whatever differences one may notice between one religion and another, they relate particularly to this sphere of life.

The *Qur'ān* asks: "Why do you give so great an importance to ceremonial?" It says: "God had prescribed different ceremonials at different times and for different countries. Whatever was appropriate to a particular situation was prescribed. Had God so desired, He would have made all mankind of but one pattern. But that evidently was not His purpose. Variations were called for; and these did take rise. But this variation should not form the ground for conflict between one and another. What really mattered in this context was *Khairāt* or righteous action to which every varying ceremonial was subsidiary."

Look at the phrase, "to each among you (your groups) have We prescribed a law (*Shar'a*) and an open way (*Minhāj*)". Mark

that the term used here is not *Dīn* which should be the same for every one. That admits of no variation. *Shar'a* and *Minhāj* could not have been from the very nature of things uniformly the same for one and all. It was therefore inevitable that they should be different for different countries and different times. The difference of this type are not really differences in the basis of religion. They are so only in things subsidiary to it.

It is this truth which the *Qur'ān* aims to emphasize whenever it states: "Had God so wished, He would have made you all of but one pattern".[260] The statement takes cognizance of the differences in disposition of different sections of mankind living in different countries, resulting in differences in manners, customs and ways of living. But differences of this character are incidental to the nature of man and should not form the criteria of truth and untruth, and result in mutual dislikes and hostilities. Only the basis of religion should not be disturbed, viz., devotion to one God and righteous living.

That is why the *Qur'ān* lays such great stress on the need for tolerance. Indeed, it puts in a word for even those who have violently opposed its teachings. Addressing the Prophet on one occasion, it says:

> And if thy Lord had pleased, verily all who are in the earth would have believed together. What! Wilt thou compel men to become believers? (*Q*: 10: 99)[261]

It says: "Man by disposition likes to follow a way pleasing to him. Just as you think your way is the right way, even so, others think theirs is the right way. Create therefore in you the quality of tolerance."

> Revile not those whom they call on beside God, lest they, in their ignorance despitefully revile Him. We have so fashioned the nature of man that they like the deeds they do. After all, they shall return to their Lord, and He will declare to them what their actions have been. (*Q*: 6: 108)[262]

REVIVAL OF MESSAGE The question then arises: if the basis of all religions is the same, or if all rest on truth, where then was the

need for the advent of the *Qur'ān*? It says in reply: although all religions are based on truth, their followers have turned away from it, and so the need arises to bring them back to it.

In the pursuit of this mission, the *Qur'ān* brings to mind this falling off from truth. *This falling off is in the sphere of doctrinal beliefs, as well as in that of action.* Of the several forms which this has taken, the most serious to which the *Qur'ān* draws pointed attention is the falling off from the basis of religion which it styles as *Tashāīyū* and *Tahadhdhub* or group formation.

> As to those who split up their religion and become sects, have thou nothing to do with them: their affair is with God. Hereafter shall He tell them what they have been. (*Q*: 6: 160)[26]
> But men have rent their great concern (the one religion that was meant for all mankind), one among another, into sects, every party rejoicing in that which is their own. (*Q*: 23: 53)[264]

TASHĀĪYŪ The import of the terms *Tashāīyū* and *Tahadhdhub* needs to be understood in proper perspective, says the *Qur'ān*. The purpose of the *Dīn*, divinely specified was to set mankind on the path of devotion to God and of righteous living. It says that every human thought or action possesses a certain peculiarity and must produce a like result. A good result proceeds from a good thought or a good deed, and an evil result from an evil thought or an evil deed. But mankind disregarded this fact of life. They divided themselves into races, communities, countries, and came to observe customs and manners of diverse character. The result was that man did not lay stress on faith and action as the basis of salvation, as much as on the way one group interest differed from that of another. That came to be the test of truth in religion and the determining factor for salvation. Exclusivism came then into vogue everywhere denying salvation to all except those who belonged to one's own group. In fact, hatred of another's religion replaced devotion to God and righteous living.

QUR'ĀNIC OBJECTIVE The *Qur'ān* therefore set before itself three distinct objectives: (1) It made faith and deed the sole means of salvation, and not affiliation to any particular group. (2) It emphasized

the fact that the religion revealed by God was but one for all mankind, and that therefore every deviation from this was a clear aberration. (3) It emphasized that real religion was direct worship of but one God, without any mediating agency, and that this was the main teaching of all prophets, and that every belief and practice which conflicted with it was therefore a deviation from it and indeed a denial of it.

> And they say, "None but Jews or Christians shall enter Paradise"; This is their wish. Say: Give your proofs if ye speak the truth. But they who set their face with resignation God-ward, and do what is right,—their reward is with their Lord; no fear shall come on them, neither shall they grieve. (*Q*: 2: 111-2)[265]
> Verily, they who believe (Muslims) and they who follow the Jewish religion, and the Christians, and the Sabaeans—whosoever believeth in God and the last day, and doeth that which is right, shall have their reward with their Lord: fear shall not come upon them, neither shall they grieve. (*Q*: 2: 62)[266]

Dīn or the real religion was thus devotion to God and righteous living. It was not a name for any group formation. Whatever the race or community or country one belonged to, if only he believed in God and did righteous deeds, he was a follower of the *Dīn* of God, and salvation was his reward. But the Jews and Christians devised a code of conduct exclusive to themselves. The Jews drew a circle around them and called it Judaism, and came to hold that he who was within that circle was fitted for salvation, and he who was outside of it was doomed. Likewise the Christians drew a circle round them and called it Christianity and observed a like attitude in respect of themselves and others. The concept of faith and righteous living was thus relegated to the background. One might be an ardent devotee of God and practise intensely righteous living, but if he happened to be outside of the circle of Judaism or of Christianity, no Jew or Christian would regard him as the 'rightly guided'. On the other hand, one might indeed be a wicked person, salvation was his, if only he was regarded as a regular member of

their group. With them the path of belief in God and righteous living was not the path of true guidance or *Hidāyat.* The *Qur'ān* discountenances this attitude. It proclaims that divine guidance or *Hidāyat* cannot be confined within such man-made limits. Whatever one's race or community or affiliation, he who offers sincere devotion to God and lives a righteous life, he has attained salvation and no fear shall come upon him.

What nobler view of universal humanity is possible to conceive of than the one advanced here ? The *Qur'ān* observes with regret :

> Moreover the Jews say, "The Christians lean on nought". "On nought lean the Jews", say the Christians. Yet both read the Scripture. So with like words say they who have no knowledge (of the Scripture). But on the day of requital, God shall judge between them as to that in which they differ. (*Q* : 2 : 113)[267]

Thus, although the religion of the two peoples, the Jews and Christians, was the same, and the *Old Testament* was the common heritage of both, their division into two groups led to mutual conflict and hatred. One condemned the other and denied salvation to it.

When the world is so divided into groups each calling the religion of the other as false, who is to decide who represents the truth ? The *Sūrat-ul-Baqara,* the second chapter of the *Qur'ān,* states in continuation of the verse quoted above :

> And who committeth a greater wrong than he who hindereth God's name from being remembered in places of worship, and who hasteth to ruin them ? It is not meet that such men enter them except in fear. Their's is shame in this world, and a severe torment in the next. (*Q* : 2 : 114)[268]

The verse refers to the fact that the urge for group formation grew so acute that each group carved out for itself separate places of worship ; and although every one claimed to worship the same divine Being, it was not open to one to worship Him in the place of worship belonging to another. The *Qur'ān* asks : "Could there

be any injustice worse than that which prevents God's creatures to offer worship to Him where he likes, simply because the place of worship sought does not belong to him ? Could one demolish a place of worship simply because it had not been raised by his own group ? Do the differences between one group and another argue the existence of different gods ; or that a place of worship raised by any group other than one's own is not a place of worship at all ?

The Jews claimed that revelation was exclusive to them and that to no one else was vouchsafed this privilege. They thought that no one else possessed the truth and that, therefore, none else was favoured by God. The *Qur'ān* discountenances this attitude and proclaims that *Hidāyat* or the path of right guidance was open to every one, and that it was not reserved exclusively for any particular race or people.

> Others of the people of the Book say : "And believe in those only who follow your religion." (But you) Say: "True guidance is guidance from God"— that to others may be imparted the like of what hath been imparted to you. Will they wrangle then with you in the presence of their Lord ? Say : "Plenteous gifts are in the hands of God. He imparteth them unto whom He will, and God is bounteous, wise." (*Q* : 3 : 73-4)[269]

The Jews went so far as even to think that hell-fire would never touch them. They thought that even if any one from among them was thrown into hell, it would be done not by way of punishment but only to clean the stain of his sin, before he is received in heaven. The *Qur'ān* refers to this attitude over and over again, and asks the Jews to state how they did know that every member of their group was exempt from meeting in the life hereafter the consequences of his actions in this, or wherefrom had they got their title to salvation. The *Qur'ān* announces that he who does good, good is his reward ; and he who does evil, evil is his reward. Poison brings death whether the person takes it is a Jew or a non-Jew ; and milk promotes health whosoever takes it. Likewise, in the sphere of inward life, every action produces a like effect. This

law of life does not alter for any particular race or person, says the *Qur'ān.*

> And they say: "Fire will not touch us but for a few days." Say: "Have you received such a promise from Allah? Then Allah will not fail to perform His promise. Or do you speak against Allah what you know not?"
> Yea, whoever earns evil and his sins beset him every side, — those are the companions of the fire; therein they abide. (*Q* : 2 : 80-2)[270]

The law of requital is applicable to one and all and does not exempt any one from its operation. Addressing the Jews and the Christians, says the *Qur'ān.*

> Not according to your wishes, or the wishes of the people of the Book shall these things be. He who doth evil is recompensed for it. Patron or helper beside God shall he find none. (*Q* : 4 : 123)[271]

It was one of the results flowing from this group-sense that the Jews thought that the law revealed to them enjoining honesty in business transactions was not binding on them in their dealings with the non-Jews. They developed the thought that it was lawful to appropriate as they wished the property of those who did not belong to their group. For instance, the injunction of prohibition of usury was observed by them only in respect of transactions among themselves, and not in their dealings with others. This practice is observed even till today. The *Qur'ān* refers to the evil:

> They took usury, though they were forbidden; and they devoured men's substance wrongfully. (*Q*: 4 : 161)[272]

Such was the attitude which the Jews displayed deliberately in their dealings with the Arabs of the Prophet's time. They thought that the Arabs were an illiterate people and mere idolaters, and that it was right to appropriate their property by every means at their disposal.

> This — because they say, "We are not bound to keep faith with the ignorant folk". And they utter a lie against God, and know they do so. (For) Whoso is true to his engagement, and feareth God,— Verily God loveth those that fear Him. (*Q*: 3 : 75- 6)[273]

Such an attitude was repugnant to the *Dīn* of God, the revealed law of life which enjoins goodness towards every human being and honest dealing with him, whatever the group to which he belongs. Honesty does not change its colour, whatever the situation, and dishonesty is dishonesty whoever it is who practises it.

At the time of the advent of the *Qur'ān*, the people of Arabia were divided into three religious groups,— Jews, Christians and Arab polytheists. The three groups paid equal respect to the memory of prophet Abraham, as he was regarded by all of them as their common ancestor. To bring home to these groups the harmfulness of a divided life, a straightforward, simple proposition was advanced by the *Qur'ān* for their consideration. If exclusiveness was identical with truth, to what group did their common ancestor, Abraham, belong ? There prevailed in his time no Judaism or Christianity, or any other group religion. What was the way, the *Dīn*, that he followed ? The *Qur'ān* points out that it was no groupism of any sort, but the way of salvation open to all mankind, the way, viz. of devotion to one God and righteous living.

> The Jews say : "Be a Jew". The Christians say : "Be a Christian : you will be on the right course". Say : Nay, (we follow) the religion of Abraham, the upright one, and he was not one of the polytheists. (*Q*: 2 : 135)[274]

The fact stated in the above verse is repeated with greater emphasis in Chapter 3 entitled *Āl-'Imrān* — "the Family of 'Imrān".

> O people of the Book, why do you dispute about Abraham, when the *Torah* and the *Gospel* were not revealed till after him ? Do you not understand ? (*Q*: 3 : 65)[275]

The *Qur'ān* here addresses very straight questions to the Jews and Christians. Your group formations cannot be traced beyond the *Torah* and the *Evangel*, the *Old* and the *New Testaments*, and group formations are based on them only. If such is the fact of history, were there or were there not before them any people who followed any revealed path of guidance ? If there were any, what was the way they followed ? What was the way which the succession of your own patriarchs and prophets lived up to ? What was the religion or the way which Abraham himself bequeathed or passed to his own sons and grandsons ? The Prophet Jacob from his death-bed enjoined on his children that they should remain attached to the *Dīn* of God that he had himself followed. What was the *Dīn* that he meant here ? It was certainly not Judaism or Christianity or any groupism, for they all arose after him in the name of Moses and Jesus who were born several centuries after Jacob. So it must be clear to you that there prevailed long before the rise of your newly devised groupisms, a path of salvation much higher than yours, the *Dīn* meant for all mankind, says the *Qur'ān*, the way of devotion to God and of righteous living.

> Or were you witnesses when death visited Jacob, when he said to his sons : "What will you serve after me ?" They said : "We shall serve thy God and the God of thy fathers, Abraham and Ismail and Isaac, one God only, and to Him do we submit." (*Q*: 2 : 133)[276]

UNITY OF MAN, PRIMARY PURPOSE OF RELIGION The unity of man is the primary aim of religion. The message which every prophet delivered was that mankind were in reality one people and one community, and that there was but one God for all of them, and that on that account they should serve Him together and live as members of but one family. Such was the message which every religion delivered. But curiously the followers of each religion disregarded the message, so much so, that every country, every community and every race resolved itself into a separate group and raised groupism to the position of religion.

The *Qur'ān* quotes the utterances of the prophets gone before to show that every one of them had aimed to affirm the unity of

religion and preach universal brotherhood. For instance, in the *Sūrat-ul-Muminūn*, Chapter 23, it refers to the advent of Noah :

> We sent Noah to his people. He said, O my people ! Serve God ! Ye have no other God but Him. Will you not therefore guard against evil ! (*Q*: 23 : 23)[277]

The *Qur'ān* then refers to the messages which continued to be delivered after Noah :

> Then We raised after them another generation. And We sent to them an apostle from among themselves (saying) "Serve God ! Ye have no other God but Him". (*Q*: 23 : 32)[278]

And then comes the references to Moses :

> Then We sent Moses and his brother Aaron. (*Q*: 23 : 45)[279]

Then follows the reference to Jesus :

> And We made the son of Mary and his mother as a sign. (*Q*: 23 : 50)[280]

And lastly the truth is announced :

> O Ye apostles ! Eat of things that are good and do that which is right : of your doings I am cognizant.
> And truly this your religion is the one religion, and I am your Lord. So, keep your duty unto Me. But men have rent their great concern, one among another, into sects ; every party rejoicing in that which is their own. (*Q*: 23 : 51–3)[281]

The above references make it clear that everyone of the prophets invited mankind to but one task — devotion to God and righteous living. They one and all enjoined that mankind should live together as brothers unto each other, and not to live divided. But to the regret of the *Qur'ān*, "Men have rent their great concern one among another into sects, every party rejoicing in that which is their own".

But the advice was set aside and mankind divided themselves into rival groups, each obsessed with the thought that it was superior to every other. Among the obsessions which groupism gave rise to, we may refer in particular to the ceremonial called Baptism. Originally this was a Jewish ceremonial which was gone through when one had to admit one's sins and seek forgiveness. But the Christian Church converted this into an instrument of salvation. The *Qur'ān* treats this as a travesty of truth, and points out that salvation cannot be gained by performing a mere ritual and that on the other hand salvation comes through righteous living. One must be baptised not by mere water but by the touch of God or by putting on the "colour of God" over his thought and action.

> Such is the colour of God. And who can give that colour better than God himself. (*Q*: 2 : 138)[282]

Similarly, the same idea is repeated over and over again in the second chapter of the *Qur'ān*. *Dīn*, the way of God, is the law of action fixed for man. Man but receives what he earns. That is the law, the *Dīn*, the path of salvation. One does not gain salvation on the strength merely of belonging to an illustrious or ancient race or tribe or claiming a number of prophets as born among one's people.

> They were a people who have passed away, and for them is what they earned, and for you what you earn. (*Q*: 2 : 141)[283]

THE QUR'ĀNIC CALL There is nothing in the *Qur'ān* on which so great a stress is laid as on this view of life. It is repeatedly made clear that it does not favour any exclusive group religion. On the other hand, it asserts that it has come to put an end to all groupism and bring all mankind to one path of life, the path of truth, which knows no newness, but by its very nature has had to remain the same throughout the course of time, the path to which all prophets have invited mankind.

> To you hath He presented the faith which He commended unto Noah, and which We have revealed to thee, and which

> We commended unto Abraham and Moses and Jesus, saying: "Observe this faith, and be not divided into sects therein". (*Q*: 42 : 13)[284]
> Verily We have revealed to thee as We revealed to Noah and the prophets after Him, and as We revealed to Abraham, and Ismail, and Isaac, and Jacob, and the tribes, and Jesus, and Job and Jonah, Aaron and Solomon; and to David gave we Psalms. (*Q*: 4 : 163)[285]
> Of some apostles we have told thee before: of other apostles we have not told thee. (*Q*: 4 : 164)[286]
> O Ye apostles! Truly this your religion is the one religion, and I am your Lord. (*Q*: 23 : 51)[287]

In Chapter 6, *Al-An'ām,* referring to the previous prophets, the *Qur'ān* addresses the Prophet of Islam in the following words:

> These are those whom God has guided. So, follow therefore what had guided them. (*Q*: 6 : 90)[288]

The first doctrinal principle of the *Qur'ān* is to recognize the founders of all religions and endorse their teaching, which at the basis was but one and the same, and to conform to the way shown by them.

> Say: We believe in God, and in what hath been sent down to us, and what hath been sent down to Abraham, and Ismail, and Isaac, and Jacob, and the tribes and in what was given to Moses, and Jesus, and the prophets, from their Lord. We make no difference between them. And to Him are we resigned (Muslim). (*Q* : 3 : 83)[289]

The expression 'We make no difference between them' in the above verse recurs in several other places in the *Qur'ān* just to mark its disapproval of the tendency of regarding one prophet as superior to another, or of accepting one prophet and rejecting another, as the bearer of truth. The *Qur'ān* calls upon everyone who cares to follow the way laid down by God to accept without discrimination all the prophets and all the scriptures revealed to

them and the basic truth which they all contain, and to accept it wherever found and in whatever language it is expressed.

> The apostle believeth in that which hath been sent down from his Lord, as do the faithful also. They all believe in God and His angels, and His Books, and His apostles: We make no distinction between any of His apostles. And they say, "We have heard and obey. Thy mercy, Lord! for unto thee must we return". (*Q* : 2 : 285)[290]

Here the *Qur'ān* says: God is one: His truth is one; and this has been conveyed to man in different languages. But you accept one prophet and reject another. You accept the basic message in one place and reject the same message in another. In other words, you accept and reject one and the same thing. Such an attitude is indeed a denial of the message itself.

The divine truth, says the *Qur'ān*, is an universal gift from God. It is not exclusive to any race or any people or religious group or is not exclusively delivered in any particular language. You have no doubt, created for yourselves national, geographical and racial boundaries. But you cannot so divide the divine truth. That truth bears no national stamp, nor professes any racial or geographical loyalties or group affiliations. Like the sun created of God, it shines in every corner of the globe, and shines equally well on every one. If you care to have it, do not search it in any particular corner. It is noticeable everywhere and has found expression in every age. Do not worship your communities, homelands, languages or your group formations. You should worship only God and respect his universal truth. The truth of God wherever and in whatever form it is found, is your treasure and you are heir to it.

The *Qur'ān* has repeatedly pronounced that discrimination between prophets is a denial of *Dīn*, of God Himself who recognizes them without distinction. There are therefore only but two ways open for man. There is no third. One is the way of recognition of them all: the other is that of rejection. The rejection of even one prophet amounts to rejection of every other as well.

> Of a truth they who believe not in God and His apostles, and seek to separate God from His apostles, and say "Some we

> believe and some we believe not" and desire to take a middle course :
> These ! They are veritable disbelievers ! and for the disbelievers have We prepared a shameful punishment.
> And they who believe in God and His apostles, and make no difference between them — these ! We will bestow on them their reward at last. God is gracious, merciful ! (*Q* : 4 : 151–52)[291]

In its second chapter the *Qur'ān* points to the way of the true believers :

> And who believe in what hath been sent down to thee, and in what hath been set down before thee, and full faith have they in the life to come : These are those who follow the guidance of their Lord : it is they who prosper. (*Q* : 2 : 4–5)[292]

The *Qur'ān* asks : "If you do not deny that the creation of the universe is the creation of but One Supreme Being, and that it is He who sustains it, then, why do you deny that the spiritual way of life prescribed by Him is but one, or has been delivered to man in but one way ?" It says : "There is only one Providence for all of you. You, one and all, believe in Him. Your spiritual leaders have all taught you but one and the same basic truth. And yet, why do you hate one another in the name of one and the same God who had enjoined on you all to bow before no other threshold except His, and bound you all together in one single bond of fellowship ?

> Say : O People of the Book ! Do ye not disavow us simply because we believe in God, and in what He hath sent down to us, and in what He sent down aforetime, while most of you are transgressors. (*Q* : 5 : 62)[293]
> And surely God is my Lord and your Lord ;
> So serve Him. This is the right path. (*Q* : 19 : 36)[294]
> Say : Will ye dispute with us about God ? When He is our Lord and your Lord ! We have our works and ye have your works, and we are sincerely His. (*Q* : 2 : 139)[295]

It may be borne in mind that wherever the form of address as employed in the above verses occur, forms such as : "God is

our and your God"—"Our and your God is but one God"—"Do you dispute with us about God when your and our God is but one and the same God," and "for you (the result of) your deeds and for us (the result of) our own", the aim of the *Qur'ān* is to emphasize that for one and all there is but one God and that every action has a corresponding result. The *Qur'ān* therefore asks: "Why then all this tension and warfare in the name of God and religion? Repeatedly does the *Qur'ān* affirm that its teaching is nothing but this that it calls upon man to believe in God and practise righteous living, and not to condemn anybody's religion or reject its founder. It says it confirms the basic message common to all religions and presents it as its own message. When such is the Qur'ānic attitude, "Why," asks the *Qur'ān*, "do the followers of other religions declare war against the *Qur'ān*?"

The *Qur'ān* has never asked the followers of other religions to accept it as a new faith altogether. On the other hand, it asks them to return to their own religions by first discarding all the aberrations that they have heaped thereon, and strictly adhere to the original faith. It then says: "If they do so, the purpose of the *Qur'ān* is served; for, if once one returns to his own religion in its pristine form, he will find that there is nothing therein but what the *Qur'ān* itself has come forward to revive and represent." It says that its message is no new message and that it is the same which the prophets of yore had delivered.

> Say: O People of the Book! Ye have no ground to stand on, until ye observe the Law and the Evangel, and that which hath been sent down to you from your Lord. The Book which hath been sent down to thee (O Prophet) from thy Lord will certainly increase the rebellion and unbelief in many of them; but be not thou troubled for the unbelievers. Verily, they who believe, and the Jews, and the Sabaeans, and the Christians — whoever of them believeth in God and in the last day, and doth what is right, on them shall come no fear, neither shall they grieve. (*Q* : 5 : 11-2)[296]

This is the reason why the *Qur'ān* has openly praised such of the followers of other faiths as upheld at the time of the advent

of the *Qur'ān* the spirit of their faiths and lived upto their basic teachings. It only observes that their number was but small, the majority having strayed away from their original faith.

> They are not all alike. Of the people of the Scripture, there is a staunch community who recite the revelations of Allāh in the night season falling prostrate (before Him). They believe in Allāh and the last day, and enjoin right conduct and forbid indecency, and vie one with another in good works. These are of the righteous. And whatever good they do, they will not be denied the meed thereof. Allāh is aware of those who ward off (evil). (*Q* : 3 : 113–5)[297]
>
> Some there are among them who act aright. But many of them — how evil are their doings ! (*Q* : 5 : 66)[298]

Whenever the *Qur'ān* stresses that it has come only to confirm the previous revealed scriptures and not to deny them, and calls upon their followers to believe in the *Qur'ān* also, it does so only to emphasize that the *Qur'ān* does not present anything antagonistic to their faiths, nor does it aim to turn them away from their own faiths, but that in fact even aids them to remain staunch to them. It therefore asks in astonishment : Why then do they declare war against the *Qur'ān* or quarrel with it ?

MA'ARŪF AND MUNKAR For the same reason the *Qur'ān* uses the term *ma'arūf* for goodness and *munkar* for evil. "Enjoin the *ma'arūf* and forbid the *munkar*" (3 : 104)[299] is the injunction of the *Qur'ān*. The word *ma'arūf* is derived from *'arafā* meaning to know what is well-known. So *ma'arūf* is that which is recognized on all hands. *Munkar* means that which cannot be accepted on all hands. The *Qur'ān* has used these terms particularly because whatever the differences among mankind, there are certain things which are recognized on all hands to be good, and likewise there are certain things which are denied that appellation or are not recognized as good. For instance, all agree that to speak truth is right and to speak untruth is wrong. All agree that honesty is a virtue and dishonesty is a vice. All agree that service to parents, kindliness towards neighbours, care of the poor, and aiding of the oppressed

are things good in themselves and none holds a different view about them. All the religions of the world, all moral codes, all philosophies, all communities, whatever view they may severally hold in other matters, they all are one in according universal recognition to such qualities. The *Qur'ān* states that qualities of this category are the qualities which the *Dīn* of God or religion enjoins on man. Since this attitude is basic to the revealed religions, there has been no difference in respect of it and has, therefore, been universally recognized by all revealed religions. So the *Qur'ān* says that it enjoins what each of them universally accepts as the right thing and prohibits all that is regarded as wrong. In other words, it directs man to do what is universally regarded as right, and prohibits what is universally regarded as wrong. So it asks: "Why then should there be any opposition to what the *Qur'ān* thus preaches?"

THE WAY OF GOD The *Qur'ān* says that such is the line of conduct prescribed for man by God, a line of conduct agreeable to human nature. And the *Qur'ān* says there shall be no change in the lines prescribed by nature, and that is the right religion or *Dīn-i-Hanīf* as the *Qur'ān* calls it, the way adopted by the prophet Abraham. It is this very religion which the *Qur'ān* styles as *Islām*, or the path of surrender or conformity to the laws of life fixed by God.

> Turn steadfastly to the path of devotion, the way of Allāh, for which He hath fitted man. There is no altering of the way of Allāh. That is the right religion; but most people know it not. And be ye turned to Him, and fear Him and observe prayer, and be not of those who unite gods with God, of those who have split up their religion and have become sects, where every party rejoices in what is their own. (*Q* : 30 : 29–30)

AL-ISLĀM It is this Islam so continuously delivered throughout the ages which is the true religion or way of life as fixed by God, says the *Qur'ān*. Everything else is man-made, mere groupism. If you should resolve together to follow the path of devotion to God, of righteous living, and turn away from all aberrations thereof, the purpose of the *Qur'ān* is fulfilled.

> The true religion with God is Islam : and they to whom the Scriptures had been given, differed not till after 'the knowledge' had come to them, and through mutual jealousy. But as for him who shall not believe in the signs of God — God will be prompt to reckon with him. If they shall dispute with thee, then say : I have surrendered myself to God, as have they who follow me. Say to those who have received the Book, and to the common folk : Do ye surrender yourselves unto God ? If they surrender, they are the rightly guided ; but if they turn away — thy duty is only to preach ; and God's eye is on His servants. (*Q* : 3 : 18)[301]

The *Qur'ān* styles the *Dīn* of God *Al-Islām* because it means acquiescence. Religion lies in strictly following the moral law prescribed by God. This is necessary for man. In fact the entire creation conforms to this law. For the upkeep of everything in the universe and its sustenance, a law of action is prescribed and all should obey it. The slightest urge on the part of creation to stray away from the prescribed path will result in the collapse of the machinery of life.

> Other religion than that of God desire they ? To Him doth everything that is in the heavens and in the earth submit in willing or forced obedience ! And to Him do they return. (*Q* : 3 : 82)[302]

When the *Qur'ān* states that *Al-Islām* or the path of acquiescence, or obedience or of conformance to the way of God is the only religion favoured of God and was the religion which every Prophet preached, every other way or religion is bound to be groupism of some sort and not the universal way of God.

> And whoso seeketh as religion other than the way of surrender (*Al-Islām*), it will not be accepted, and he will be a loser in the hereafter (in consequence). (*Q* : 3 : 85)[303]

That is why, the *Qur'ān* repeatedly calls upon all those who have responded to its message not to divide themselves into sects

or return to the darkness from which the *Qur'ān* had taken them out. It points out that it has brought those who were fighting each other to the path of devotion to God and has welded them into a brotherhood. It has lined up in a single file those who once hated each other — the Jews, the Christians, the Magians, and the Sabaeans, who all now recognize together the founders of the faiths which they severally professed.

> And hold fast, all of you together, to the cable of God, and do not separate. And remember God's favour unto you: how ye were enemies and He united your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it. Thus God maketh clear His revelations unto you, that haply ye may be guided. (*Q* : 3 : 103)[304]
> And be ye not as those who separated and disputed after the clear proofs had come unto them. For such, there is an awful doom. (*Q* : 3 : 105)[305]
> And (He commandeth you, saying): "This is My straight path; so follow it". Follow not other ways, lest ye be parted from His way. This hath He ordained for you, that ye may ward off (evil). (*Q* : 6 : 153)[306]

THE BASIS OF OPPOSITION TO THE QUR'ĀN Let us for a while look at the opposition that was offered to the *Qur'ān* in the time of the Prophet. Those who set themselves in opposition to it were the followers of religions which prevailed at the time. Some of them possessed revealed scriptures and some not. And what was the basis of their opposition? Did the *Qur'ān* deny their scriptures or their prophets? Did it claim that it alone was the respository of truth and that therefore the followers of other faiths should give up the prophets in whom they had believed till then? Or, did it present anything absolutely novel, so that they should hesitate to accept it? The pages of the *Qur'ān* are open for every one to read. Every one knows the history of its revelation. None of the above three questions could validly be levelled against it. It offers its recognition not only to the prophets in whom the followers of other faiths specifically believed, but all the prophets

that arose to deliver the message of God. It does not discriminate between them. It never calls upon anyone to give up one's religion. On the other hand, it persuades every one to return to one's original faith, for the basis of all religions was one and the same. It neither presents a new principle of life, nor a new line of action. It only emphasizes that all religions enjoin but one way of life, the way of devotion to God and of righteous living. It therefore requires them to revive their own religion in the light of this basic purpose. To do so is indeed to accept the message of the *Qur'ān.*

Why then was there any opposition at all to the *Qur'ān?* The Quraish of Mecca no doubt did not like it, because it expressed itself against idolatory. But what reason had the Jews to turn away from it when the Jews were no idolators? Why did the Christians go into opposition also when they never claimed to support idolatory? The opposition was not because the *Qur'ān* condemned either Judaism or Christianity, but it was because it refused to condemn Judaism as against Christianity and *vice-versa.* The followers of each faith desired that the *Qur'ān* should declare the faith of their rivals as false. And since the *Qur'ān* would not do that, no one was pleased with it. Of course, the Jews rejoiced to see that the *Qur'ān* openly endorsed recognition to their prophet Moses. But since the *Qur'ān* at the same time accorded recognition to Christ as well, the Jews would necessarily oppose it. The Christians in their turn were happy to know from the *Qur'ān* that it upheld the purity of the life of Mary, the mother of Jesus. But they were angry with it when it rested salvation on faith and righteous action and not on Baptism alone or the atonement of Christ on the Cross. That was too much for the Christians to bear. Similarly, the Meccans were happy to know that the *Qur'ān* held in high estimation the prophets Abraham and Ismail who belonged to their race. But they felt uncomfortable whenever the *Qur'ān* at the same time eulogized the Jewish prophets who did not belong to them.

In short, there were three distinct principles of the *Qur'ān* which displeased the followers of the prevailing faiths of the time of its advent.

Firstly, the *Qur'ān* was opposed to groupism or sectarianism. It proclaimed the unity of religion. If this was conceded to, it

would have knocked the bottom out of every form of groupism which emphasized that truth lay with one's own group and with no other.

Secondly, the Qur'ānic assertion was that salvation was the result of devotion to God and righteous living and did not rest it on any racial or group affiliation or on the observance of any custom, ritual or ceremonial. The acceptance of this principle would have opened the door of salvation to every human being, and this the followers of the faiths of that time would not concede.

And thirdly, the *Qur'ān* asserted that religion lay in direct devotion to God without any intermediary agency. But the followers of the other faiths had in one form or another developed the institution of idolatory in the name of devotion to God. They did profess that true devotion to God was direct, needing no mediating agency, but they would not give up the practice which they had inherited from their forbears and to which they were deeply attached.

To sum up :

1. At the time of the advent of the *Qur'ān*, the religious consciousness of the different peoples of the world had not overstepped the group stage. Even as mankind was divided on the economic and social basis, into races, tribes and families, so was it divided on the religious basis as well, each religious group claiming that its own religious variation was the true religion and that salvation was only for those who professed it.

2. The criterion of truth was the character of the ceremonial and of the customs and manners which the followers of a religion observed, such as the form of worship, the ceremonial attendant on sacrifices, the type of food permitted or prohibited, and the outward mode of dress and manner of living.

3. Since the outer form of living with each religious group was thus different from that of every other, the followers of each group decried, on that account, the religion of every other as false.

4. The claim of every religious group was not that it alone was the bearer of truth, but that the religion of every other group was false. The natural result of such an attitude was

hatred of others and mutual warfare and bloodshed in the name of God.

5. But the *Qur'ān* came forward to re-present to the world at large the universal truth sponsored by every religion.

(*a*) It not only stated that all religions were divinely revealed and upheld but one truth enjoining belief in One True God and righteous living in consonance with that belief. But it also made it clear that their followers had deviated from that truth and needed to be brought back to it. It therefore set its face against every form of sectarianism that had arisen in consequence.

(*b*) It advanced the view that even as the laws of Nature regulated and sustained the machinery of the universe, even so, there was a spiritual law of life which regulated and governed the life of man, and that this law was one and the same for every one. The greatest error into which mankind had fallen was to forget and disregard this spiritual law of life and to divide mankind into rival camps.

(*c*) The primary aim of religion was to keep mankind united and never to promote disunity. The greatest tragedy of man was that he turned an instrument of unity into a weapon of disunity.

(*d*) The *Qur'ān* came to distinguish religion from its outward observance. The former it called *Dīn* and the latter *Shar'a* and *Minhāj*. *Dīn* was but one and the same everywhere and at all times and was vouchsafed to one and all without discrimination. In respect of the outward observance of *Dīn*, there was variation and this was inevitable. It varied from time to time and from people to people, as seemed pertinent to every situation. Variations of this nature could not alter the character of *Dīn* or the basis of religion. That was the truth which the *Qur'ān* aimed to emphasize. Its complaint was that *Dīn* had been neglected and the variation in *Shar'a* and *Minhāj* or the outward form of observance idealized and made the basis of mutual differences among mankind.

(*e*) It stated that groupism would not lead to progress or bring salvation to man. These group formations were all man-made. The *Dīn* prescribed by God was but one. And

what was this *Dīn* but the way of devotion to one common God and of righteous living — the law of life from which one was not to stray ?

(*f*) It announced in very clear terms that its call was but to proclaim that all religions were true and that their followers had disregarded the truth which they embodied. Should they return to this forgotten truth, the task of the *Qur'ān* was fulfilled. The act will be regarded as indeed the acceptance of the *Qur'ān*. The truth common to all of them was but what it calls *Al-Dīn* or *Al-Islām*.

(*g*) It observed that the *Dīn* of God was not meant to divide man from man, but that, on the other hand, it was there to inspire the feeling of fellowship between one and another and let them all live bound together by the common tie of devotion to God. So, when there is one and the same God for one and all, when the purpose common to them all is nothing but devotion to Him, and when one has necessarily to reap what he sows, since such is the law of action in life, then the *Qur'ān* asks, "Why should one fight another in the name of God and religion ?"

6. Religious differences have given rise to mutual hatred and hostility. How are we to eradicate this evil ? The way out is not just to admit the contention of every group that their religion is true. That by itself will not end the strife, for the contention in each case is not merely that one's own religion is true but that every other religion is false. Therefore if every contention is to be admitted, the result will be that we shall have to admit that every religion is both true and false, and that will be an untenable proposition. If that were done, we shall have to scrape off all religions. If at all there is to be a way out, it is the way the *Qur'ān* suggests, and it is simply this. Regard all religions as originally delivered as true. Point out that the basis common to them all, viz., the *Dīn*, has been neglected paving the way to the rise of group religions. It is now for the followers of each groupism to retrace their steps and return to the original basic teaching of each religion, the *Dīn* common to all. If that were done, says the *Qur'ān*, all disputes will be set at rest, and every one will begin to see that the way of each

religion is but one and the same viz., the one *Dīn* or way meant for all mankind, and to which the *Qur'ān* gives the name of *Al-Islām* or the way of peace, translated literally, or of devotion to God and righteous living.

7. All links of human unity have been snapped by man himself. The entire mankind was but one people ; but it has divided itself into several races. It was but one community, but it has converted itself into numerous communities. All had but one home, but they have carved out for themselves countless homes. All belonged to but one order, but they have divided themselves into diverse classes — rich and poor ; high and low ; and so on. In such a situation, what link may be forged to set aside these distinctions and bring all mankind together once again ? The *Qur'ān* says that such a link is possible to forge and that is a return to devotion to one God. That is the only way to restore the forsaken sense of humanity to mankind and revive the idea that for all of us there is but one Providence, and that we should all in unity bow our heads at His threshold only, and develop a feeling of unity and solidarity such as shall overcome and dispel from our midst all differences coined by ourselves in the course of history.

SIRĀṬ-AL-MUSTAQĪM — THE STRAIGHT PATH The *Sūrat-ul-Fātihā* is set in the form of an invocation to God. The desire expressed is to be shown the Straight Path — a path clearly distinguishable from other paths. The distinction is emphasized when the suppliant asks to be shown 'the path of those to whom God has been gracious, and not of those who have incurred his displeasure nor of those who have gone astray'. Such is the picture of the Straight Path which the *Qur'ān* furnishes, and advises every man to ask of God to show it to him.

The question now arises : "Who are those on whom God has bestowed his favours ?" Answers the *Qur'ān :*

> Whoso obey God and the messenger, they are with those unto whom God hath shown favour,— the prophets, and the truth-and-fact-loving, and the martyrs, and the righteous. The best of company are they ! (*Q* : 4 : 69)[307]

In this verse the *Qur'ān* refers to four categories of people on whom God has shown his favour — *Anbiyā*, *Ṣiddiqīn*, *Shuhadā* and *Salihīn*. *Anbiyā* are those who are born to guide man in the divine truth. *Ṣiddiqīn* are those persons who in every sense of the term are truthful or whose minds are so cast in the mould of truthfulness that it is not possible for them to entertain anything which is repugnant to it. *Shuhadā* means witnesses or those persons who by their word and action bear testimony to truth. *Ṣalihīn* are those who are steadfast in the path of goodness and who keep themselves and others away from every path of evil.

Such are those on whom God has bestowed favours. The reference in the verse is to all bearers of truth and the righteous and is not confined to individuals belonging to any particular race or community, nor to the followers of any particular religion. The privilege is extended to all those who have shown the qualities which those categories of people represent. The path which they have followed is what the *Qur'ān* calls *Ṣirāṭ-al-Mustaqīm* or the Straight Path.

And what was this path ? It is the path or the *Dīn* of God. Wherever the bearers of truth appeared, they all enjoined: "Establish the *Dīn* of God ; and do not divide yourselves therein" since that alone was the right path .[308]

That is why the *Qur'ān* repeatedly styles the Straight Path as *Al-Dīn* or *The Way*. Addressing the prophet in the *Sūrat-ul-Shu'ara*, Chapter 26, says the *Qur'ān* : "Assuredly you are a guide on the Straight Path".[309] And the Straight Path is according to the *Qur'ān*, the path of God.

> And lo ! thou verily dost guide unto the right path — the path of God, unto whom belongeth whatsoever is in the heavens and whatsoever is in the earth. Do not all things reach God at last ? (*Q* : 42 : 52–3)[310]

The *Qur'ān* in more than one place affirms that the call of the prophets was an invitation to the Straight Path. Speaking of Abraham in the *Sūrat-al-Naḥl*, Chapter 16, it says : "God showed him the Straight Path". (16 : 121).[311] According to the *Sūrat-al-Zukhruf*, Chapter 43, Christ is said to have exclaimed, "Verily my God and your God is the God of all ; so worship Him ; that alone is the Straight Path". (43 : 64)[312]

Speaking of Noah and Abraham in the *Sūrat-ul-Ana'ām*, Chapter 6, and of the prophets who followed Abraham who all are prominently mentioned in the *Old Testament*, states the *Qur'ān* : "We have chosen them as prophets and shown them all the Straight Path" (6 : 87)[313]

The fact is that no other term than "Straight Path" could have been chosen to signify the universal *Dīn* or the way of God that the *Qur'ān* speaks of. You may chalk out any number of paths you like to reach a particular destination, but the Straight Path will be but one, and it is by following it alone that you can complete your journey with safety. It is only the Straight Path which is called the royal road. Travellers coming from different directions, if they care to reach their common goal in time, shall all have to enter on this royal road as quickly as they can, and proceed on this road only to reach their goal. Else, they will get scattered. Similarly, says the *Qur'ān*, the Straight Path in religion likewise can be only one and not several. It states that such a path was there from the very beginning. It is by proceeding along that path alone that every people in every country, at all times, have prospered. They are now going their own way. But if they care to find out whither lies the so-much-sought-for goal, they will have to repair themselves to the Straight Path. For, this is the Straight Path easy to traverse, by no means uneven, wide enough, and by which alone destination is reached.

> And (He commandeth you, saying): This is My straight path, so follow it. Follow not other ways, lest ye be parted from His way. This hath He ordained for you, that ye may ward off (evil). (*Q* : 6 : 153)[314]

The prophet clarifies the meaning of the Straight Path in the following words :

> (Repeated by Abdullah Bin Masood)
> "The prophet drew a line on the ground and said : 'Take this as the path prescribed by God. It is very straight.' After this, he drew several lines in different styles and said : 'These are the paths which man has chalked out for himself,

and of these, there is not one path to which there is not a Satan to invite!' And then he recited the verse above-quoted."

From this it is clear that all those forces which cause divisions among mankind are not straight paths: they are factors for disintegration. The path that lies away from these, the *ṣirāṭ-al-Mustaqīm* or the Straight Path, is the only path which aims to bring together the dispersed humanity and restore unity to them.

What are these disintegrating factors? They are the forces which are generated by *Tashaiyū* and *Tahadhdhub* or the sense of partizanship and exclusiveness, which have already been discussed.

That *Al-Dīn* should necessarily be straight and the path of man-made groupism should necessarily be crooked, may easily be conceded. If the *Dīn* laid down by God is for the guidance of man, it necessarily follows that like every other law of life fixed by God, it should by its very nature, be plain and clear enough. There should be no mystery about it, nor should it present a puzzle. It should be easy to conceive and easy to practise. It should be within the reach of every stage of intellect and should be satisfying to it. What type of path then will fulfil these conditions? Will the paths carved out by the followers of the different religions under the urge of exclusive groupism satisfy these conditions, or the way which the *Qur'ān* designates as The Way, the straight way of God. Among the different group formations, there is not one which does not present a bundle of empty beliefs and unintelligible puzzles or a long list of trying practices. We need not go into details here. Every one knows what the vaunted beliefs, and practices of the followers of the different groupisms are, and what their character is. The aim underlying them all is to present religion as a baffling riddle to the mind and as a trying exercise to the body. But the character of the *Dīn* is so open, so easy, and so brief that the entire body of beliefs and practices is summed up in but two terms viz. 'faith and righteous work'. Its beliefs do not baffle the mind: its practices do not tax the body. It is free from every form of meaningless subtlety. It is throughout a straight road. As the saying goes, its night is as bright as its day.

> Praise be to God who hath revealed the Scripture unto His servant, and hath not placed therein any crookedness. (*Q*: 18 : 1)[315]

In short, the follower of the *Qur'ān* is one who treads the Straight Path, the path not chalked out for any particular group or race or community or time, but the universal path of God's truth which has found expression everywhere and at all times and which transcends all geographical and national bounds.

> Surely God, He is my Lord and your Lord. So worship Him. This the right path. (*Q*: 43 : 64)[316]

There are other aspects of the subject which may call for consideration here.

Firstly, be it noted that the path of progress and goodness is styled in the *Qur'ān* as the 'Straight Path'. The urge to find the straight road and to walk thereon is inherent in human nature. It does not call for any extraordinary intellectual exertion to perceive it. The *Qur'ān* therefore simply points to a well-known type of people who have taken to that road. The pointer presents concrete examples to one's view. Whatever the age to which one may belong, or the country or the community, one will not fail to notice that human society consists of two types of people,— the successful and the unsuccessful, the good and the wicked. So the easiest way to impress on one's mind what the path of success in life is, it is enough to point to those who have followed it. Had the method of logical argumentation been adopted instead, few would have comprehended the truth without very trying mental exertion and even then would have agreed on no one definite view.

Whatever view one might take of what constitutes human progress, the straight road to it will always mean to every one that which promotes goodness in life and does not create disorder therein or cause injury to it. Some 400 years before Christ, Darius I had this transcribed on a state pillar which is preserved till today: "O man! The order of *Ahur Mazda* is this: Do not entertain the thought of committing wrong; do not discard the Straight Path, abstain from sin." So the urge to tread the Straight Path is the



urge to follow the path of rectitude and well-being. The successful are only those who have followed the Straight Path.

PATHS NOT FAVOURED And then this is to be noted that the Straight Path has been defined not merely by what it actually is, but also by what it is not. The Straight Path is not the path, states the *Qur'ān,* of those whom God has shown His disapprobation, nor of those who have gone astray. The two types of people — the type whom God has rewarded and the type from whom reward is withheld—are here set side by side. The law of Nature is that compliance with truth brings its reward, and non-compliance brings its own style of recompense viz. the denial of reward. Those who fall under the second category are of two kinds. One is of those who have earned the displeasure of God; the other of those who have no claim to any reward. The former are those who have knowingly discarded the Straight Path and deserved divine displeasure. The latter are those who have wandered waywardly in ignorance of the Straight Path, and gained nothing.

The history of nations is replete with examples of both of the latter categories, of peoples who have not profitted by the Straight Path and suffered in consequence. One category is of those who once marched on the Straight Path and reaped all the resultant benefits, but a stage came in their course when knowingly they deviated from the Straight Path. The law of requital took its own course and they had to go under. Similarly, there have been others, to whom the Straight Path was formally shown but who preferred darkness to light. They could not therefore enter upon the Straight Path and prosper.

VERDICT OF HISTORY Such is the eternal law of life. It does not alter for nations, even as it does not alter for individuals. Everything has its own peculiarity about it, and produces its own peculiar effect. This is the law.

> Such hath been the way of God with those who lived before them, and no change canst thou find in the way of God. (*Q*: 33 : 62)[317]
> Look they then for aught but God's way of dealing with the peoples of old? Thou shalt not find any change in the way of God,—(*Q*: 35 : 43)[318]

> This was our way with the Apostles we have already sent before thee. and in this our way, thou shalt find no change. (*Q*: 17 : 77)[319]

This is why the *Qur'ān* repeatedly draws attention to the success which attended all those people who chose to follow the Straight Path, and gives an account of the sufferings which those who discarded the Path necessarily brought upon themselves and draws a moral. It clearly points out that success was the result of what one did, and suffering was the result of what one did. It designates success as divine favour, as it is the result of conforming to the law of life as devised by God. On the other hand, it designates the evil consequences of an evil deed as 'divine displeasure', as it is the result of a going against the same law. It then argues: "When a particular cause has produced a particular result on ten occasions, why should one disbelieve that it will produce the same effect, if it is repeated for the eleventh time?"

> Already, before your time, have examples been made. Traverse the earth, then, and see what was the end of those who rejected Truth. (*Q*: 3 : 137)[320]

A great number of chapters of the *Qur'ān* deals with this particular theme. In fact, one may easily assert that all the narratives that are given in the *Qur'ān* dealing with the rise and fall of nations are intended to serve as but a commentary of this particular verse of the *Sūrat-ul-Fātihā*.

Sūrat-ul-Fātiḥā

Significance

SŪRAT-UL-FĀTIHĀ

Significance

LET us, for a moment, look at the *Sūrat-ul-Fātihā* as a whole and see what type of mind it reflects or tries to build.

Here is a person singing the praise of his Lord. But the Lord he praises is not the Lord of any particular race or community or religious group but Lord of all the worlds, *Rabbul-'ā lamīn,* the source of sustenance and mercy uniformly for all mankind. The devotee invokes God in the name of His attributes. But of all His attributes, those of mercy and justice particularly strike his mind, as if divinity manifests itself for him wholly in divine justice and mercy, and that all that he knows of his God is nothing except that his God is just and merciful. And then he bows down his head in supplication and admits of his entire dependence on his Lord. He utters: "Thee alone do I worship, and from thee alone do I seek help". The devotee thus thinks of his Lord as an abiding source of all help to him in life and discards every thought of dependence on any other. Thus strengthened in spirit, he thinks of his duty in life. He feels that he must pursue his life in a manner pleasing to his Lord. He therefore asks of God to give him the urge to pursue his life. This is his primary prayer. He therefore asks of his Lord to show and keep him to the path which is straight — the path trodden by those with whom God was always pleased. That is his concept of the Straight Path. The path that he wishes to walk on is not the path devised by any particular race or by any particular community or by any particular religious group. The path that he has in view is that royal road, the Straight Path which the founders of all religions and all truthful people have walked on, whatever the age or country they belonged to. In his anxiety to keep to his path, he seeks the protection of God. He wants to be saved from either straying away from that straight path or from taking to the paths which wayward people have pursued, and while so wishing, he does not refer to the communities or religious groups to which such wayward people have belonged.

What he asks for is the privilege to walk on a path which has meant the happiness of all mankind, and not on a path which has led to their ruin.

Think over. What type of mind does this all argue or aim to build ? Whatever view one may take, this is clear that the mind which the *Sūrat-ul-Fātihā* depicts is a type of mind which reflects the beauty and mercy of God or universal humanity, the mind which the *Qur'ān* aims to build.

APPENDICES

Chapter and verse of the Quran are given in brackets wherever these references are omitted in the text.

1 فَذَكِّرْ بِالْقُرْآنِ

2 آمَنُوا وَعَمِلُوا الصَّالِحَاتِ (2:82)

3 الصِّرَاطَ الْمُسْتَقِيمَ (1:5)

4 وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ (3:161)

5 يَدُ اللَّهِ مَغْلُولَةٌ

6 أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا

7 يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ

8 مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ

9 وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

10 الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ

11 وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

12 وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ ۝ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

13 وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ ۝ فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ

14 وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

15 وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ

16 إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

17 اللَّهُ الَّذِي يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

18 وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيْعًا مِّنْهُ ۚ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

19 اَللّٰهُ الَّذِيْ خَلَقَكُمْ مِّنْ ضُعْفٍ ثُمَّ جَعَلَ مِنْۢ بَعْدِ ضُعْفٍ قُوَّةً
ثُمَّ جَعَلَ مِنْۢ بَعْدِ قُوَّةٍ ضُعْفًا وَّشَيْبَةً ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَهُوَ الْعَلِيْمُ الْقَدِيْرُ

اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَسَلَكَهٗ يَنَابِيْعَ فِي الْاَرْضِ ثُمَّ يُخْرِجُ بِهٖ
20 زَرْعًا مُّخْتَلِفًا اَلْوَانُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَجْعَلُهٗ حُطَامًا ۚ
اِنَّ فِيْ ذٰلِكَ لَذِكْرٰى لِاُولِي الْاَلْبَابِ

21 حَمَلَتْهُ اُمُّهٗ كُرْهًا وَّوَضَعَتْهُ كُرْهًا ۚ وَحَمْلُهٗ وَفِصٰلُهٗ ثَلٰثُوْنَ شَهْرًا

22 وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهٗ تَقْدِيْرًا

23 وَالشَّمْسُ تَجْرِيْ لِمُسْتَقَرٍّ لَّهَا ۚ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ

24 وَاَوْحٰى رَبُّكَ اِلَى النَّحْلِ اَنِ
اتَّخِذِيْ مِنَ الْجِبَالِ بُيُوْتًا وَّمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُوْنَ

25 رَبُّنَا الَّذِيْٓ اَعْطٰى كُلَّ شَيْءٍ خَلْقَهٗ ثُمَّ هَدٰى

26 مِنْ اَيِّ شَيْءٍ خَلَقَهٗ ۚ مِنْ نُّطْفَةٍ ۚ خَلَقَهٗ فَقَدَّرَهٗ ۙ ثُمَّ السَّبِيْلَ يَسَّرَهٗ

27 سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى ۙ الَّذِيْ خَلَقَ فَسَوّٰى ۙ وَالَّذِيْ قَدَّرَ فَهَدٰى

28 وَفِي الْاَرْضِ اٰيٰتٌ لِّلْمُوْقِنِيْنَ ۙ وَفِيْٓ اَنْفُسِكُمْ ۚ اَفَلَا تُبْصِرُوْنَ

29 اِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰٓئِكَ كَانَ عَنْهُ مَسْئُوْلًا

30 وَكَاَيِّنْ مِّنْ اٰيَةٍ فِي السَّمٰوٰتِ وَالْاَرْضِ يَمُرُّوْنَ
عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُوْنَ

31 خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۚ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ

32 رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا

33 وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا لٰعِبِيْنَ مَا
خَلَقْنٰهُمَآ اِلَّا بِالْحَقِّ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ

34 خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۚ يُكَوِّرُ الَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى الَّيْلِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ۚ اَلَا هُوَ الْعَزِيْزُ الْغَفَّارُ

35 هُوَ الَّذِيْ جَعَلَ الشَّمْسَ ضِيَآءً وَّالْقَمَرَ نُوْرًا وَّقَدَّرَهٗ مَنَازِلَ لِتَعْلَمُوْا عَدَدَ
السِّنِيْنَ وَالْحِسَابَ ۚ مَا خَلَقَ اللّٰهُ ذٰلِكَ اِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ

36 خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ

37 أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ
سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

38 أَوَلَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ ۗ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ
وَأَجَلٍ مُسَمًّى ۗ وَإِنَّ كَثِيرًا مِنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ ﴿٨﴾

39 بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ﴿١٥﴾

40 قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ
مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ أَفَلَا
تَتَّقُونَ ﴿٣١﴾ فَذَٰلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ ۖ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۖ فَأَنَّىٰ تُصْرَفُونَ ﴿٣٢﴾

41 أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ
مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ أَإِلَٰهٌ مَعَ اللَّهِ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾ أَمَّنْ جَعَلَ
الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ
حَاجِزًا ۗ أَإِلَٰهٌ مَعَ اللَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ
وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَإِلَٰهٌ مَعَ اللَّهِ ۚ قَلِيلًا مَا تَذَكَّرُونَ ﴿٦٢﴾
أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ أَإِلَٰهٌ
مَعَ اللَّهِ ۚ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾ أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ
وَالْأَرْضِ ۗ أَإِلَٰهٌ مَعَ اللَّهِ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٤﴾

42 فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ ﴿٢٤﴾ أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾
فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَائِقَ غُلْبًا ﴿٣٠﴾ وَفَاكِهَةً
وَأَبًّا ﴿٣١﴾ مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾

43 وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ
مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾ وَمِنْ
ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ
إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ
اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ كُلِي
مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنْ بُطُونِهَا
شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ
يَتَفَكَّرُونَ ﴿٦٩﴾

44 افرءيتم ما تحرثون ﴿٦٣﴾ ءانتم تزرعونه ام نحن
الزرعون ﴿٦٤﴾ لو نشاء لجعلنه حطما فظلتم تفكهون ﴿٦٥﴾ انا
لمغرمون ﴿٦٦﴾ بل نحن محرومون ﴿٦٧﴾ افرءيتم الماء الذي تشربون ﴿٦٨﴾
ءانتم انزلتموه من المزن ام نحن المنزلون ﴿٦٩﴾ لو نشاء جعلنه
اجاجا فلولا تشكرون ﴿٧٠﴾ افرءيتم النار التي تورون ﴿٧١﴾ ءانتم
انشاتم شجرتها ام نحن المنشـون ﴿٧٢﴾ نحن جعلنها تذكرة ومتاعا
للمقوين ﴿٧٣﴾

45 يايها الناس اعبدوا ربكم الذي خلقكم
والذين من قبلكم لعلكم تتقون ﴿٢١﴾ الذي جعل لكم الارض فراشا
والسماء بناء وانزل من السماء ماء فاخرج به من الثمرت رزقا
لكم فلا تجعلوا لله اندادا وانتم تعلمون ﴿٢٢﴾

46 يايها الناس اذكروا نعمت الله عليكم هل من خالق غير الله
يرزقكم من السماء والارض لا اله الا هو فانى تؤفكون ﴿٣﴾

47 حم ﴿١﴾ تنزيل الكتب من الله العزيز الحكيم ﴿٢﴾ ان في السموت و
الارض لايت للمؤمنين ﴿٣﴾ وفي خلقكم وما يبث من دابة ايت
لقوم يوقنون ﴿٤﴾ واختلاف اليل والنهار وما انزل الله من السماء
من رزق فاحيا به الارض بعد موتها وتصريف الريح ايت لقوم
يعقلون ﴿٥﴾ تلك ايت الله نتلوها عليك بالحق فباي حديث بعد
الله وايته يؤمنون ﴿٦﴾

48 وما قدروا الله حق قدره اذ قالوا ما انزل الله على بشر من شيء

49 ان الله فالق الحب والنوى يخرج الحي من الميت ومخرج الميت
من الحي ذلكم الله فانى تؤفكون ﴿٩٥﴾ فالق الاصباح وجعل اليل
سكنا والشمس والقمر حسبانا ذلك تقدير العزيز العليم ﴿٩٦﴾ وهو
الذي جعل لكم النجوم لتهتدوا بها في ظلمت البر والبحر قد
فصلنا الايت لقوم يعلمون ﴿٩٧﴾

50 افحسبتم انما خلقنكم عبثا وانكم الينا لا ترجعون ﴿١١٥﴾
فتعلى الله الملك الحق لا اله الا هو رب العرش الكريم ﴿١١٦﴾

51 أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكُ نُطْفَةً
مِنْ مَنِيٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾

52 وَالذَّارِيَاتِ ذَرْوًا ﴿١﴾ فَالْحَامِلَاتِ وِقْرًا ﴿٢﴾ فَالْجَارِيَاتِ يُسْرًا ﴿٣﴾ فَالْمُقَسِّمَاتِ أَمْرًا ﴿٤﴾

53 وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ ﴿٢٠﴾ وَفِي أَنْفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾

54 فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنَّكُمْ تَنْطِقُونَ ﴿٢٣﴾

55 يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ (2:21)

56 اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ (5:72)

57 وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ (19:36)

58 ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ (10:3)

59 إِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾ (21:92)

60 قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ (2:139)

61 وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

62 قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ قُلْ لِلَّهِ ۚ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ

63 وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

64 مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾

65 اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ
وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۖ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿٣٢﴾ وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ
وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾ وَآتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا ۗ
إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾

66 وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا ۖ وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا
زَوْجَيْنِ اثْنَيْنِ ۖ يُغْشِي اللَّيْلَ النَّهَارَ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾ وَفِي الْأَرْضِ
قِطَعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ
بِمَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأُكُلِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٤﴾

67 وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا
مَعَايِشَ ۗ قَلِيلًا مَا تَشْكُرُونَ ﴿١٠﴾

68 وَهُوَ الَّذِيْ سَخَّرَ الْبَحْرَ لِتَاْكُلُوْا مِنْهُ لَحْمًا
طَرِيًّا وَّتَسْتَخْرِجُوْا مِنْهُ حِلْيَةً تَلْبَسُوْنَهَا ۚ وَتَرَى الْفُلْكَ مَوَاخِرَ
فِيْهِ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۴﴾

69 وَالْاَنْعَامَ خَلَقَهَا ۚ لَكُمْ فِيْهَا دِفْءٌ وَّمَنَافِعُ وَمِنْهَا تَاْكُلُوْنَ ﴿۵﴾ وَلَكُمْ فِيْهَا جَمَالٌ
حِيْنَ تُرِيْحُوْنَ وَحِيْنَ تَسْرَحُوْنَ ﴿۶﴾ وَتَحْمِلُ اَثْقَالَكُمْ اِلٰى بَلَدٍ لَّمْ تَكُوْنُوْا بٰلِغِيْهِ اِلَّا
بِشِقِّ الْاَنْفُسِ ؕ اِنَّ رَبَّكُمْ لَرَءُوْفٌ رَّحِيْمٌ ﴿۷﴾ وَّالْخَيْلَ وَالْبِغَالَ وَالْحَمِيْرَ
لِتَرْكَبُوْهَا وَزِيْنَةً ؕ وَيَخْلُقُ مَا لَا تَعْلَمُوْنَ ﴿۸﴾

70 وَاِنَّ لَكُمْ فِي الْاَنْعَامِ لَعِبْرَةً ؕ نُسْقِيْكُمْ مِّمَّا فِيْ بُطُوْنِهٖ
مِنْ بَيْنِ فَرْثٍ وَّدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشّٰرِبِيْنَ ﴿۶۶﴾

71 وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ بُيُوْتِكُمْ سَكَنًا وَّجَعَلَ لَكُمْ مِّنْ جُلُوْدِ الْاَنْعَامِ بُيُوْتًا
تَسْتَخِفُّوْنَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ اِقَامَتِكُمْ ۙ وَمِنْ اَصْوَافِهَا وَاَوْبَارِهَا
وَاَشْعَارِهَآ اَثَاثًا وَّمَتَاعًا اِلٰى حِيْنٍ ﴿۸۰﴾

72 الَّذِيْ جَعَلَ لَكُمْ مِّنَ الشَّجَرِ الْاَخْضَرِ نَارًا فَاِذَآ اَنْتُمْ مِّنْهُ تُوْقِدُوْنَ ﴿۸۰﴾

73 وَمَا يَعْلَمُ جُنُوْدَ رَبِّكَ اِلَّا هُوَ ؕ

74 وَمَا مِنْ دَآبَّةٍ فِي الْاَرْضِ وَلَا طٰٓئِرٍ يَّطِيْرُ بِجَنَاحَيْهِ اِلَّآ اُمَمٌ اَمْثَالُكُمْ ؕ

75 وَمِنْ اٰيٰتِهٖ يُرِيْكُمُ الْبَرْقَ خَوْفًا وَّطَمَعًا وَّيُنَزِّلُ مِنَ السَّمَآءِ مَآءً
فَيُحْيٖ بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿۲۴﴾

76 ذٰلِكَ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الرَّحِيْمُ ﴿۶﴾ الَّذِيْٓ اَحْسَنَ كُلَّ شَيْءٍ خَلَقَهٗ
تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ

77 وَمَنْ فِيْهِنَّ ؕ وَاِنْ مِّنْ شَيْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ وَلٰكِنْ لَّا تَفْقَهُوْنَ
تَسْبِيْحَهُمْ ؕ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ﴿۴۴﴾

78 فَتَبٰرَكَ اللّٰهُ اَحْسَنُ الْخٰلِقِيْنَ ﴿۱۴﴾

79 اَلَمْ تَرَوْا اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاَسْبَغَ عَلَيْكُمْ نِعَمَهٗ ظَاهِرَةً وَّ
بَاطِنَةً ؕ وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ عِلْمٍ وَّلَا هُدًى وَّلَا كِتٰبٍ مُّنِيْرٍ ﴿۲۰﴾

80 وَآتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِنْ
تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾ وَإِذْ

81 وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۙ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

82 ذَٰلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ﴿٦﴾
الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ ۖ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾
ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ﴿٨﴾ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ
مِنْ رُوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَا تَشْكُرُونَ ﴿٩﴾

83 أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ
زَبَدًا رَابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ
زَبَدٌ مِثْلُهُ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ
جُفَاءً ۖ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۚ

84 مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ (50:28)

85 وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ ﴿٢٩﴾

86 وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٤٧﴾

87 خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۖ يُكَوِّرُ اللَّيْلَ عَلَى
النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ ۖ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى

88 وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِنْ دَابَّةٍ وَلَٰكِنْ يُؤَخِّرُهُمْ
إِلَىٰ أَجَلٍ مُسَمًّى ۖ فَإِذَا جَاءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ﴿٤٥﴾

89 كُلًّا نُمِدُّ هَٰؤُلَاءِ وَهَٰؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ ۚ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

90 فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

91 لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾

92 إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿١٩٠﴾

93 وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا
فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

94 فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ
الْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾

95 وَمِنَ النَّاسِ وَالدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ

96 أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾

97 وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾

98 وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ

99 وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾

100 وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

101 سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا
تُنبِتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

102 فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُم
مِّنْ أَنفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا

103 وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِّتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُم
مَّوَدَّةً وَرَحْمَةً إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

104 وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا

105 يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا
اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

106 وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُم بَنِينَ وَحَفَدَةً

هُوَ الَّذِي خَلَقَكُم

107 مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا
ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنكُم مَّن
يُتَوَفَّىٰ مِن قَبْلُ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾

108 زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَٰلِكَ مَتَاعُ الْحَيَاةِ
الدُّنْيَا وَاللَّهُ عِندَهُ حُسْنُ الْمَآبِ ﴿١٤﴾

109 وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ
الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا
آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾

110 وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ لَا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ
إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَ
الْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ
السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ
دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ
لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

111 أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا
لَهَا مِنْ فُرُوجٍ ۝ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا
فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ۝ تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُنِيبٍ

112 وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ

113 وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ

114 وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ

115 وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ

116 الَّذِي خَلَقَ فَسَوَّىٰ ۝ وَالَّذِي قَدَّرَ فَهَدَىٰ

117 الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ۝ فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ

118 صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ

119 مَا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ مِنْ تَفَاوُتٍ ۖ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِنْ فُطُورٍ ۝ ثُمَّ
ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

120 أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ
مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا
قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ

121 وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا
إِلَّا رَحْمَةً مِنْ رَبِّكَ ۚ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا

122 تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ۝ لِتُنْذِرَ قَوْمًا مَا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ

123 وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً

124 يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى
وَرَحْمَةٌ لِلْمُؤْمِنِينَ ۝ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَٰلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

125 هٰذَا بَصَآئِرُ لِلنَّاسِ وَهُدًى وَّ
رَحْمَةٌ لِّقَوْمٍ يُّوْقِنُوْنَ ۝ اَمْ حَسِبَ الَّذِيْنَ اجْتَرَحُوا السَّيِّاٰتِ اَنْ نَّجْعَلَهُمْ

126 اَوَلَمْ يَكْفِهِمْ اَنَّآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ يُتْلٰى
عَلَيْهِمْ ؕ اِنَّ فِيْ ذٰلِكَ لَرَحْمَةً وَّ ذِكْرٰى لِقَوْمٍ يُّؤْمِنُوْنَ ۝

127 وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ۝

128 كَذٰلِكَ يَضْرِبُ اللّٰهُ الْحَقَّ وَالْبَاطِلَ ۬

129 فَاَمَّا الزَّبَدُ فَيَذْهَبُ جُفَآءً ۚ وَاَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْاَرْضِ ؕ كَذٰلِكَ يَضْرِبُ
اللّٰهُ الْاَمْثَالَ ۝ لِلَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمُ الْحُسْنٰى ؔ وَالَّذِيْنَ لَمْ يَسْتَجِيْبُوْا لَهٗ
لَوْ اَنَّ لَهُمْ مَّا فِي الْاَرْضِ جَمِيْعًا وَّمِثْلَهٗ مَعَهٗ لَافْتَدَوْا بِهٖ ؕ اُولٰٓئِكَ لَهُمْ سُوْٓءُ الْحِسَابِ ۬

130 لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ

131 فَاِذَا جَآءَ اَمْرُ اللّٰهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُوْنَ ۝

132 فَذٰلِكُمُ اللّٰهُ رَبُّكُمُ الْحَقُّ ۚ

133 فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ

134 قُلْ يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الْحَقُّ مِنْ رَّبِّكُمْ ۚ فَمَنِ اهْتَدٰى
فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَ
مَآ اَنَا عَلَيْكُمْ بِوَكِيْلٍ ۝ وَاتَّبِعْ مَا يُوْحٰٓى اِلَيْكَ وَاصْبِرْ حَتّٰى
يَحْكُمَ اللّٰهُ ۚ وَهُوَ خَيْرُ الْحٰكِمِيْنَ ۝

135 وَبِالْحَقِّ اَنْزَلْنٰهُ وَبِالْحَقِّ نَزَلَ ؕ

136 بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهٗ فَاِذَا هُوَ زَاهِقٌ ؕ

137 وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ؕ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ۝

138 قُلْ كَفٰى بِاللّٰهِ بَيْنِيْ وَبَيْنَكُمْ شَهِيْدًا ۚ يَعْلَمُ مَا فِي السَّمٰوٰتِ
وَالْاَرْضِ ؕ وَالَّذِيْنَ اٰمَنُوْا بِالْبَاطِلِ وَكَفَرُوْا بِاللّٰهِ ۙ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝

139 قُلْ اَيُّ شَيْءٍ اَكْبَرُ شَهَادَةً ؕ قُلِ اللّٰهُ ۟ شَهِيْدٌۢ بَيْنِيْ وَبَيْنَكُمْ ۟

140 وَلَوِ اتَّبَعَ الْحَقُّ اَهْوَآءَهُمْ لَفَسَدَتِ السَّمٰوٰتُ وَالْاَرْضُ وَمَنْ فِيْهِنَّ ؕ

141 قُلْ فَانْتَظِرُوْٓا اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ۝

142 وَلَوْ يُعَجِّلُ اللّٰهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ اِلَيْهِمْ اَجَلُهُمْ

143 فَإِن تَوَلَّوْا فَقُلْ آذَنتُكُمْ عَلَىٰ سَوَاءٍ ۖ وَإِنْ أَدْرِي أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٩﴾ إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾
وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١١١﴾

144 وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَن يُخْلِفَ اللَّهُ وَعْدَهُ ۚ
وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾ وَكَأَيِّن
مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ ﴿٤٨﴾

145 وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ
صَادِقِينَ ﴿٧١﴾ قُلْ عَسَىٰ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ الَّذِي
تَسْتَعْجِلُونَ ﴿٧٢﴾ وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾

146 وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۚ وَلَوْلَا أَجَلٌ مُّسَمًّى
لَّجَاءَهُمُ الْعَذَابُ ۚ وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾

147 وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾

148 قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ
مَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾

149 إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾

150 إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾

151 إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾

152 إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾

153 وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

154 وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾

155 بَلْ مَتَّعْنَا هَٰؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ ۗ

156 وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾ (10:98)

157 فَتَمَتَّعُوا ۖ فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾ (16:55)

158 وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ
لَّفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

159 وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ
وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ

160 وَقَطَّعْنٰهُمْ فِي الْاَرْضِ اُمَمًا ۚ مِنْهُمُ الصّٰلِحُوْنَ وَمِنْهُمْ
دُوْنَ ذٰلِكَ ۡ وَبَلَوْنٰهُمْ بِالْحَسَنٰتِ وَالسَّيِّاٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ ۝

161 وَلِكُلِّ اُمَّةٍ اَجَلٌ ۚ فَاِذَا جَاۤءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ ۝

162 وَمَآ اَهْلَكْنَا مِنْ قَرْيَةٍ اِلَّا وَلَهَا كِتَابٌ مَّعْلُوْمٌ ۝ مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَمَا يَسْتَاْخِرُوْنَ ۝

163 ذٰلِكَ اَنْ لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ الْقُرٰى بِظُلْمٍ وَّاَهْلُهَا غٰفِلُوْنَ ۝ وَ
لِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ۗ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ۝ وَ
رَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۗ اِنْ يَّشَاْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ
مَّا يَشَاۤءُ كَمَآ اَنْشَاَكُمْ مِّنْ ذُرِّيَّةِ قَوْمٍ اٰخَرِيْنَ ۝

164 وَرَبُّكَ الْغَفُوْرُ ذُو الرَّحْمَةِ ۗ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوْا لَعَجَّلَ لَهُمُ الْعَذَابَ ۗ بَلْ لَّهُمْ مَّوْعِدٌ
لَّنْ يَّجِدُوْا مِنْ دُوْنِهٖ مَوْىِٕلًا ۝

165 هُوَ الَّذِيْ خَلَقَكُمْ مِّنْ طِيْنٍ ثُمَّ قَضٰٓى اَجَلًا ۗ وَاَجَلٌ مُّسَمًّى عِنْدَهٗ

166 اِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَاُولٰۤىِٕكَ يُبَدِّلُ اللّٰهُ
سَيِّاٰتِهِمْ حَسَنٰتٍ ۗ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝

167 قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۗ
اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۗ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝

168 وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ
اَنْدَادًا يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ ۗ وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ۗ وَلَوْ

169 قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۗ
وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

170 يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِى
اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهٗٓ

171 وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ

172 وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا ۝
اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ جَزَاۤءً وَّلَا شُكُوْرًا

173 وَنَفَخَ فِيْهِ مِنْ رُّوْحِهٖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۗ

174 وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۝

175 وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلٰوةَ وَأَنْفَقُوا مِمَّا رَزَقْنٰهُمْ
سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولٰٓئِكَ لَهُمْ عُقْبَى الدَّارِ ۝

176 وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ
فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ۝
وَمَا يُلَقّٰىهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقّٰىهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ۝

177 وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصّٰبِرِينَ ۝

178 وَجَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللّٰهِ

179 لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ۝

180 وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ۝

181 وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً

182 وَآتَيْنٰهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
مِنَ التَّوْرٰىةِ وَهُدًى وَمَوْعِظَةً لِلْمُتَّقِينَ ۝

183 قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلٰٓى أَنْفُسِهِمْ

184 ءَأَنْتُمْ أَضْلَلْتُمْ عِبَادِي

185 وَجَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا
فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللّٰهِ إِنَّهُ لَا يُحِبُّ الظّٰلِمِينَ ۝
وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولٰٓئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ۝ إِنَّمَا
السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ
الْحَقِّ أُولٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ۝ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذٰلِكَ
لَمِنْ عَزْمِ الْأُمُورِ ۝

186 لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ
بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولٰٓئِكَ كَالْأَنْعَامِ بَلْ هُمْ
أَضَلُّ أُولٰٓئِكَ هُمُ الْغٰفِلُونَ ۝

187 لَآ إِكْرَاهَ فِي الدِّينِ (2:256)

188 فِطْرَتَ اللّٰهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللّٰهِ ذٰلِكَ الدِّينُ الْقَيِّمُ
وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

189 لَا يَسْتَوِيٓ أَصْحٰبُ النَّارِ وَأَصْحٰبُ الْجَنَّةِ ۚ أَصْحٰبُ الْجَنَّةِ هُمُ الْفَآئِزُونَ ﴿٢٠﴾

190 أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَّجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ ۙ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَآءَ مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزٰى كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

191 كُلُّ امْرِئٍۭ بِمَا كَسَبَ رَهِينٌ

192 لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ

193 تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا يَعْمَلُونَ

194 مَنْ عَمِلَ صٰلِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلّٰمٍ لِّلْعَبِيدِ

195 مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّآ أَنْ يَّشَآءَ اللّٰهُ ۚ

196 وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾

197 اللّٰهُ الَّذِي رَفَعَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا

198 خَلَقَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا

199 قَآئِمًۢا بِالْقِسْطِ ۚ

200 أَفَغَيْرَ دِينِ اللّٰهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ
طَوْعًا وَّكَرْهًا وَّإِلَيْهِ يُرْجَعُونَ

201 وَمَا كَانَ النَّاسُ إِلَّآ أُمَّةً وَّاحِدَةً فَاخْتَلَفُوا ۚ

202 كَانَ النَّاسُ أُمَّةً
وَّاحِدَةً ۫ فَبَعَثَ اللّٰهُ النَّبِيّٖنَ مُبَشِّرِينَ وَمُنْذِرِينَ ۠ وَأَنْزَلَ
مَعَهُمُ الْكِتٰبَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ ۗ

203 مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى اللّٰهِ زُلْفٰى ۗ

204 لَيْسَ كَمِثْلِهِۦ شَيْءٌ ۚ

205 لَا تُدْرِكُهُ الْأَبْصٰرُ ۫ وَهُوَ يُدْرِكُ الْأَبْصٰرَ ۚ وَهُوَ اللَّطِيفُ الْخَبِيرُ

206 قُلْ هُوَ اللّٰهُ أَحَدٌ ﴿١﴾ اللّٰهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ ۙ وَلَمْ يُولَدْ ﴿٣﴾
وَلَمْ يَكُنْ لَّهُۥ كُفُوًا أَحَدٌ ﴿٤﴾

207 قَالَ رَبِّ أَرِنِيٓ أَنْظُرْ إِلَيْكَ ۚ قَالَ لَنْ تَرٰىنِي وَلٰكِنِ انْظُرْ إِلَى الْجَبَلِ

208 إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

209 وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۙ

210 بَلْ يَدٰهُ مَبْسُوطَتٰنِ ۙ

211 وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ

212 لَيْسَ كَمِثْلِهٖ شَيْءٌ

213 لَا تُدْرِكُهُ الْاَبْصَارُ

214 فَلَا تَضْرِبُوْا لِلّٰهِ الْاَمْثَالَ

215 هُوَ الَّذِيْٓ اَنْزَلَ عَلَيْكَ الْكِتٰبَ مِنْهُ اٰيٰتٌ مُّحْكَمٰتٌ هُنَّ اُمُّ الْكِتٰبِ وَاُخَرُ مُتَشٰبِهٰتٌ فَاَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ زَيْغٌ فَيَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَاْوِيْلِهٖ وَمَا يَعْلَمُ تَاْوِيْلَهٗٓ اِلَّا اللّٰهُ وَالرّٰسِخُوْنَ فِي الْعِلْمِ يَقُوْلُوْنَ اٰمَنَّا بِهٖ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ

216 قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ اَيًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى

217 هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ

218 وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا وَذَرُوا الَّذِيْنَ يُلْحِدُوْنَ فِيْٓ اَسْمَآئِهٖ

219 اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ

220 اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

221 وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْـًٔا وَسَيَجْزِي اللّٰهُ الشّٰكِرِيْنَ

222 وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَاِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِيْنَ

223 وَفِي الْاَرْضِ اٰيٰتٌ لِّلْمُوْقِنِيْنَ وَفِيْٓ اَنْفُسِكُمْ اَفَلَا تُبْصِرُوْنَ

224 هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ (57: 3)

225 فَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ (2: 115)

226 وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ (50: 16)

227 كُلَّ يَوْمٍ هُوَ فِيْ شَاْنٍ (55: 29)

228 سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى الَّذِيْ خَلَقَ فَسَوّٰى وَالَّذِيْ قَدَّرَ فَهَدٰى

229 رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ

230 وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ
إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ

231 الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

232 إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ

233 إِنَّا خَلَقْنَا الْإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا
إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

234 أَلَمْ نَجْعَل لَّهُ عَيْنَيْنِ وَلِسَانًا وَشَفَتَيْنِ وَهَدَيْنَاهُ النَّجْدَيْنِ

235 وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

236 إِنَّ عَلَيْنَا لَلْهُدَىٰ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ

237 وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ

238 وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

239 قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ

240 وَلَن تَرْضَىٰ عَنكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ

241 وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ
بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ

242 كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ
مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ

243 وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

244 إِنَّمَا أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

245 وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم
بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ

246 وَكَمْ أَرْسَلْنَا مِن نَّبِيٍّ فِي الْأَوَّلِينَ

247 وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

248 وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ

249 وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

250 وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾

251 وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ ﴿٥٢﴾

252 شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ
إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ

253 قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ ۖ
هَٰذَا ذِكْرُ مَن مَّعِىَ وَذِكْرُ مَن قَبْلِى ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۙ
ٱلْحَقَّ فَهُم مُّعْرِضُونَ ﴿٢٤﴾ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ
إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾

254 ٱئْتُونِى بِكِتَٰبٍ مِّن قَبْلِ هَٰذَآ أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ﴿٤﴾

255 نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ﴿٣﴾ مِن قَبْلُ هُدًى لِّلنَّاسِ

256 لِّكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ ۖ فَلَا يُنَٰزِعُنَّكَ
فِى ٱلْأَمْرِ ۚ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾

257 وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا ۚ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٤٨﴾

258 لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ
وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ
وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَ
ٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ
ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟ وَ
ٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ
صَدَقُوا۟ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿١٧٧﴾

259 لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَ
لَٰكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۖ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ

260 لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ
أُمَّةً وَٰحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۖ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ

261 وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ
يَكُونُوا۟ مُؤْمِنِينَ ﴿٩٩﴾

262 وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ
زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ

263 ﴿١٠٨﴾ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ۚ
إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ

264 فَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ زُبُرًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

265 وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَارَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ
هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ
مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

266 إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

267 وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ
يَتْلُونَ الْكِتَابَ ۗ كَذَٰلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ
بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

268 وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ
مَسَاجِدَ اللَّهِ أَن يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كَانَ لَهُمْ أَن
يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾

269 وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَى اللَّهِ
أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِندَ رَبِّكُمْ ۗ قُلْ
إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾

270 وَقَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِندَ اللَّهِ عَهْدًا فَلَن
يُخْلِفَ اللَّهُ عَهْدَهُ ۖ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَىٰ مَن كَسَبَ
سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا
خَالِدُونَ ﴿٨١﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ
فِيهَا خَالِدُونَ ﴿٨٢﴾

271 لَّيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيِّ أَهْلِ الْكِتَابِ ۗ مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ
وَلَا يَجِدْ لَهُ مِن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

272 وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ

273 ذٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ ۚ وَيَقُولُونَ عَلَى اللَّهِ
الْكَذِبَ وَهُمْ يَعْلَمُونَ ۝ بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ
اللَّهَ يُحِبُّ الْمُتَّقِينَ ۝

274 وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا ۗ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۝

275 يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَاةُ وَالْإِنْجِيلُ
إِلَّا مِنْ بَعْدِهِ ۚ أَفَلَا تَعْقِلُونَ ۝

276 أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ
مَا تَعْبُدُونَ مِنْ بَعْدِي ۖ قَالُوا نَعْبُدُ إِلٰهَكَ وَإِلٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ إِلٰهًا وَاحِدًا ۚ وَنَحْنُ لَهُ مُسْلِمُونَ ۝

277 وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ
مَا لَكُمْ مِنْ إِلٰهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ

278 ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ۝ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنِ اعْبُدُوا
اللَّهَ مَا لَكُمْ مِنْ إِلٰهٍ غَيْرُهُ

279 ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ

280 وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً

281 يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَ
اعْمَلُوا صَالِحًا ۖ إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ۝ وَإِنَّ هٰذِهِ أُمَّتُكُمْ أُمَّةً
وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ۝ فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا ۖ كُلُّ
حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ۝

282 صِبْغَةَ اللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ عَابِدُونَ ۝

283 تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ۝

284 شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا
بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

285 إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ
وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۚ
وَآتَيْنَا دَاوُودَ زَبُورًا ۝ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ
وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۚ

286 إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ
وَّالنَّبِيّٖنَ مِنْ بَعْدِهٖ ۚ وَأَوْحَيْنَآ إِلَىٰٓ إِبْرٰهِيمَ وَإِسْمٰعِيلَ وَإِسْحٰقَ
وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسٰى وَأَيُّوبَ وَيُونُسَ وَهٰرُونَ وَسُلَيْمٰنَ ۚ
وَاٰتَيْنَا دَاوٗدَ زَبُورًا ﴿١٦٣﴾ وَرُسُلًا قَدْ قَصَصْنٰهُمْ عَلَيْكَ مِنْ قَبْلُ
وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللّٰهُ مُوسٰى تَكْلِيمًا ﴿١٦٤﴾

287 يٰٓأَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبٰتِ وَاعْمَلُوا صٰلِحًا ۖ إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾ وَإِنَّ هٰذِهٖٓ أُمَّتُكُمْ أُمَّةً
وَّاحِدَةً وَّأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾ فَتَقَطَّعُوٓا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾

288 أُولٰٓئِكَ الَّذِينَ هَدَى اللّٰهُ فَبِهُدٰىهُمُ اقْتَدِهْ ۗ

289 قُلْ اٰمَنَّا بِاللّٰهِ وَمَآ أُنْزِلَ عَلَيْنَا وَمَآ أُنْزِلَ
عَلٰىٓ إِبْرٰهِيمَ وَإِسْمٰعِيلَ وَإِسْحٰقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَآ
أُوتِيَ مُوسٰى وَعِيسٰى وَالنَّبِيُّونَ مِنْ رَّبِّهِمْ ۖ لَا نُفَرِّقُ بَيْنَ
أَحَدٍ مِّنْهُمْ ۖ وَنَحْنُ لَهٗ مُسْلِمُونَ ﴿٨٤﴾

290 اٰمَنَ الرَّسُولُ بِمَآ أُنْزِلَ إِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُونَ ۚ
كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۚ لَا نُفَرِّقُ بَيْنَ
أَحَدٍ مِّنْ رُّسُلِهٖ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ
الْمَصِيرُ ﴿٢٨٥﴾

291 إِنَّ الَّذِينَ يَكْفُرُونَ بِاللّٰهِ
وَرُسُلِهٖ وَيُرِيدُونَ أَنْ يُّفَرِّقُوا بَيْنَ اللّٰهِ وَرُسُلِهٖ وَيَقُولُونَ
نُؤْمِنُ بِبَعْضٍ وَّنَكْفُرُ بِبَعْضٍ ۙ وَّيُرِيدُونَ أَنْ يَّتَّخِذُوا بَيْنَ
ذٰلِكَ سَبِيلًا ﴿١٥٠﴾ أُولٰٓئِكَ هُمُ الْكٰفِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكٰفِرِينَ
عَذَابًا مُّهِينًا ﴿١٥١﴾ وَالَّذِينَ اٰمَنُوا بِاللّٰهِ وَرُسُلِهٖ وَلَمْ يُفَرِّقُوا بَيْنَ
أَحَدٍ مِّنْهُمْ أُولٰٓئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۗ وَكَانَ اللّٰهُ غَفُورًا
رَّحِيمًا ﴿١٥٢﴾

292 ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ
بِمَآ أُنْزِلَ إِلَيْكَ وَمَآ أُنْزِلَ مِنْ
قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾
أُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۖ وَأُولٰٓئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

293 قُلْ يٰٓاَهْلَ الْكِتٰبِ هَلْ تَنْقِمُوْنَ مِنَّآ اِلَّآ اَنْ اٰمَنَّا بِاللّٰهِ
وَمَآ اُنْزِلَ اِلَيْنَا وَمَآ اُنْزِلَ مِنْ قَبْلُ ۙ وَاَنَّ اَكْثَرَكُمْ فٰسِقُوْنَ

294 وَاِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ ۭ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ۝

29 قُلْ اَتُحَآجُّوْنَنَا فِي اللّٰهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ ۚ وَلَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ۚ وَنَحْنُ لَهٗ مُخْلِصُوْنَ ۝

296 قُلْ يٰٓاَهْلَ الْكِتٰبِ لَسْتُمْ عَلٰي شَيْءٍ حَتّٰي تُقِيْمُوا التَّوْرٰىةَ وَ
الْاِنْجِيْلَ وَمَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ ۭ وَلَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ
مَّآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ طُغْيَانًا وَّكُفْرًا ۚ فَلَا تَاْسَ عَلَي الْقَوْمِ
الْكٰفِرِيْنَ ۝ اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَالصّٰبِـُٔوْنَ وَ
النَّصٰرٰى مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَعَمِلَ صَالِحًا فَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

297 لَيْسُوْا سَوَاۗءً ۭ مِنْ اَهْلِ الْكِتٰبِ اُمَّةٌ
قَاۗىِٕمَةٌ يَّتْلُوْنَ اٰيٰتِ اللّٰهِ اٰنَاۗءَ الَّيْلِ وَھُمْ يَسْجُدُوْنَ ۝ يُؤْمِنُوْنَ
بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُسَارِعُوْنَ فِي الْخَيْرٰتِ ۭ وَاُولٰۗىِٕكَ مِنَ الصّٰلِحِيْنَ ۝ وَمَا يَفْعَلُوْا
مِنْ خَيْرٍ فَلَنْ يُّكْفَرُوْهُ ۭ وَاللّٰهُ عَلِيْمٌۢ بِالْمُتَّقِيْنَ ۝

298 مِنْهُمْ اُمَّةٌ مُّقْتَصِدَةٌ ۭ وَكَثِيْرٌ مِّنْهُمْ سَاۗءَ مَا يَعْمَلُوْنَ ۝

299 وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۭ وَاُولٰۗىِٕكَ ھُمُ الْمُفْلِحُوْنَ ۝

300 فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ۭ فِطْرَتَ اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ عَلَيْهَا ۭ
لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ۭ ذٰلِكَ الدِّيْنُ الْقَيِّمُ ڎ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا
يَعْلَمُوْنَ ۝ مُنِيْبِيْنَ اِلَيْهِ وَاتَّقُوْهُ وَاَقِيْمُوا الصَّلٰوةَ وَلَا تَكُوْنُوْا مِنَ
الْمُشْرِكِيْنَ ۝ مِنَ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا ۭ كُلُّ حِزْبٍۢ
بِمَا لَدَيْهِمْ فَرِحُوْنَ ۝

301 اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ
الْاِسْلَامُ ۣ وَمَا اخْتَلَفَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَاۗءَھُمُ
الْعِلْمُ بَغْيًۢا بَيْنَھُمْ ۭ وَمَنْ يَّكْفُرْ بِاٰيٰتِ اللّٰهِ فَاِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۝
فَاِنْ حَاۗجُّوْكَ فَقُلْ اَسْلَمْتُ وَجْهِيَ لِلّٰهِ وَمَنِ اتَّبَعَنِ ۭ وَقُلْ لِّلَّذِيْنَ
اُوْتُوا الْكِتٰبَ وَالْاُمِّيّٖنَ ءَاَسْلَمْتُمْ ۭ فَاِنْ اَسْلَمُوْا
تَوَلَّوْا فَاِنَّمَا عَلَيْكَ الْبَلٰغُ ۭ وَاللّٰهُ بَصِيْرٌۢ بِالْعِبَادِ ۝

302 أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

303 وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

304 وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ وَ

305 وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

306 وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

307 وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

308 أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

309 وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

310 وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

311 وَهَدَاهُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

312 إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ

313 وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

314 وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

315 الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا

316 إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ

317 سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

318 فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا

319 سُنَّةَ مَنْ قَدْ اَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيْلًا ﴿۷۷﴾

320 قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيْرُوْا فِی الْاَرْضِ
فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿۱۳۷﴾